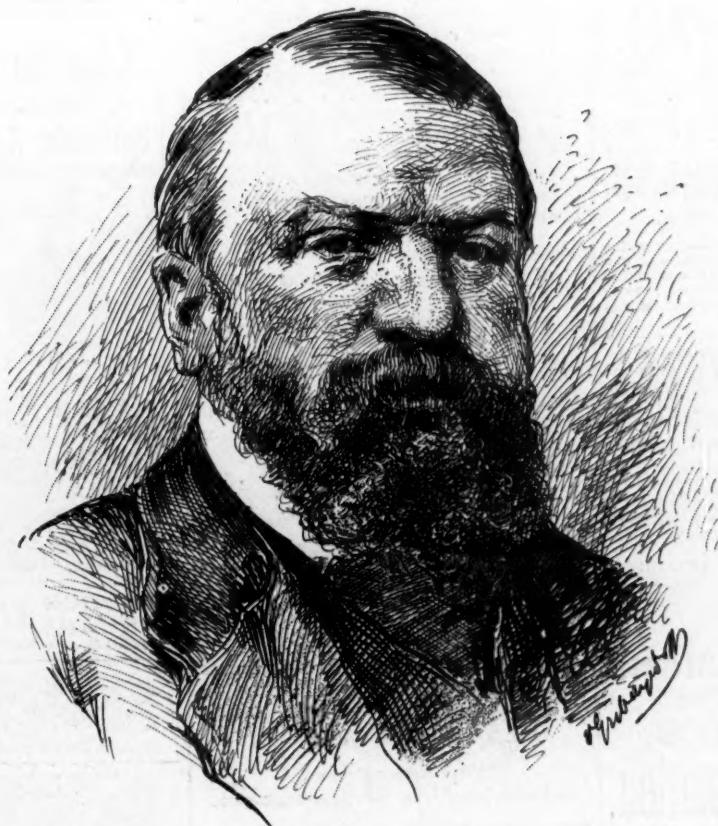


# THE CONGREGATIONALIST

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Boston Thursday 3 August 1893

Number 31



Portrait  
D. L. Moody

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# THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 3 August 1893

Number 31

Our readers will be interested in the fine pen and ink portrait of Mr. Moody, by Victor Gribayedoff, which we print on our first page. We have a few proofs on *heavy* plate paper of this portrait and also of Professor Drummond's, which our subscribers can obtain, postpaid, at 15 cents each, or the two for 25 cents. The edition is limited and orders should be sent early.

**O**NLY those who themselves are business men, or who stand close to them, can realize the burden of anxiety which the financial situation induces. If any class of persons needs remembrance in public and private prayer, as well as the manifestation in every possible form of sympathy and consideration, it is the men who are in momentary dread of reverses and disasters whereby the accumulations of years of toil may be taken away and those dependent on them left unprovided for. These exciting days are plowing deep furrows on the faces of many of our most honorable and successful Christian business men. May they, as well as the hundreds of wage-earners who are out of work, be relieved speedily from the severe strain, and while it continues may they find relief and cheer in the promises of the gospel, which are meant for just such times as these.

The Prudential Committee has printed a lengthy reply to the protest of the church in Williamstown, Mass., made some two months ago. The reply quotes extensively from President Storrs's letter of acceptance and from the replies made and heretofore published in our columns to the Old South Church of Boston and the Humphrey Street Church of New Haven. The committee reiterates the statement that it is carrying out faithfully the instructions of the Board, argues against councils as unfit to decide the theological qualifications of missionaries—"a score or two of churches which chance to be assembled in an ecclesiastical council and whose representatives are possibly made up largely of the friends and instructors of a candidate for ordination"—and intimates its confidence in its own fitness for this service. The committee asserts that the churches are now practically represented in the board by its corporate members, and intimates that there are not two standards of doctrine, one for the foreign missionary and another for the pastor at home, but that "there is one and the same standard for both fields"; that the committee itself represents the one only true standard, but that individual churches "for more or less worthy reasons let down the standard in a degree." The committee is confident that it would not be carrying out the will of the churches if it should vacate its office in this matter, since it has had the indorsement of the board by repeated and practically unanimous votes. It is of great interest to have this announcement made by the com-

mittee that it represents the one standard of doctrine for Congregational churches, to which they must be brought up. It remains to be seen whether or not the churches will admit that they have put the committee in this position and will sustain them in it. If they do this, it will be necessary to make a new definition of Congregationalism. It is of just such a claim as this which the committee has now made that Prof. George P. Fisher lately wrote, "Whoever would lead the American Board along this path might as well invite it to dig its own grave."

And now we are told that "the material interests," to quote the *Boston Herald*, "of the country" demand that the Government should provide "a Sunday delivery for the letters sent on that day as well as for the papers published on Sunday morning." Why? Because "certain great business interests cannot be limited to six days in the week." For this reason the *Tribune* and *Times* of New York and the *Herald* of this city lead in this latest, but not last, assault upon Sunday rest for post office and railroad employés. With the so recent World's Fair *iasco* in mind one would have supposed that policy—not to mention higher motives—would have prompted a postponement, for a time at least, of the new crusade for more lucre, for that is all it means. There would be perhaps a semblance of excuse for such a request if those so inclined were not now able in most of the cities and towns in the country to obtain their mail on Sunday by going to the post office at certain hours.

The hard times are beginning already to affect our missionary societies and must cause much suffering and loss unless Christians are ready to make unusual sacrifices in their behalf. The American Missionary Association is facing the problem of reducing its work, and this not because interest in that work is lessening, for gifts from the living are greater than last year by over \$5,000, but because the legacies have fallen off more than \$50,000, because the Government appropriation of \$24,000 for the Indian work has been given up and because the society in these times must provide, as far as possible, against the contingency of a debt. As an instance of proposed curtailment the hospital at the Santee Indian Agency must be closed, unless special provision is made to keep it open. During the last year it has had thirty indoor patients, while more than 600 others have had medicine and relief in sickness. It has been the means of opening many hearts and homes of the Indians to our missionaries and has relieved a great amount of suffering. So small a sum as \$1,600 would keep it open for the coming year and retain the services of a competent physician. There are many who in ordinary times would gladly do their part to keep this noble ministry at

work but now they are not able. Are there not some who are not so directly affected by the business depression who will seize the opportunity to do good in this emergency?

## THE INTERNATIONAL SUNDAY SCHOOL SYSTEM.

With the present year the third seven years' course of the International Sunday School Lessons will come to an end. It has been the most remarkable movement ever inaugurated to popularize Bible study. It has created and supported an immense periodical literature for instructing the people of all ages and degrees of intelligence in the meaning of the Holy Scriptures. It has made it possible to secure the services of the ablest scholars in America and Europe for this work. This international system has been one of the most potent causes of the present popular interest in the study of the Bible, and of the discussions concerning its character and authority.

At the beginning this method of studying the Bible met with decided opposition, which has been continued with varying degrees of intensity ever since. Professional educators opposed it as unsystematic. Sectarian leaders were against it because it did not make the Bible defend their sectarian views. Others opposed it because they had plans which they sought to have substituted for it, and yet others urged that it was harmful and confusing to have such abundant comments printed on the sacred text.

But in spite of opposition the uniform lessons gained publicity and popularity, gave rise to institutes, conventions and summer assemblies, broke down denominational barriers, drew people into Sunday schools, became the occasion of planting schools in waste places and of gatherings for Bible study in multitudes of homes, and permeated literature, till it has become one of the most conspicuous features of the religious history of this century. A pamphlet issued by the Methodist Book Concern, containing the titles, topics and Golden Texts from the beginning of the adoption of the system to the end of 1894, will help those interested to see what has been done and what changes made in the different courses.

As we come to the end of these twenty-one years of Bible study an increasing desire is manifesting itself to try something new. Many believe that the Bible would be better understood by substituting for the study of Scripture passages analyses of the separate books of the Bible, with the aim to bring out their teachings by what is called the inductive method. The experiment so far has mainly been confined to an attempt to reconstruct the life of Christ from the Gospels. It is not our purpose now to compare one system with the other. That is best done through experience of the

working of both. Mr. Blakeslee's lessons on the life of Christ are quite extensively used. Our Sunday School and Publishing Society has prepared a similar course. The Baptist Publication Society has such a course in preparation for next year, and we presume other denominational societies will follow if the demand for such lessons warrants them in so doing. The fourth course of International Lessons, which begins next year, includes a selection of passages from the harmony of the Gospels, to cover an entire year, beginning with July, 1894. By applying the two systems to the same subject at the same time in different schools, perhaps, also, in different classes in the same school, wise conclusions may be reached as to which is best.

It is quite generally supposed that the International Lesson Committee is responsible for the International System and that they resist any efforts to change it. We have before stated, and again repeat, the fact that this committee is the creature of the International Sunday School Convention and is limited by its instructions. This committee was first appointed for seven years at the Fifth National Sunday School Convention in Indianapolis, April, 1872. It was instructed to select a course of Bible lessons for a series of years, not to exceed seven, to embrace, as far as possible, a general study of the whole Bible, alternating semi-annually or quarterly between the Old and New Testaments. The committee has been enlarged in number till it now consists of fifteen members in this country, with seven co-operating members in Great Britain. The instructions given to it have not been essentially modified except that it was ordered three years ago to inject into the regular course a selection of Scripture for each quarter on the subject of temperance, and the next course is limited to six years.

The frequent criticisms on the committee in conventions and in the religious press because it has not modified or changed the system have been misdirected criticisms. The reason why the present system is continued is that it has been the judgment of the Protestant Sunday schools of the United States and Great Britain, as expressed in the respective conventions of their representatives, that, all things considered, this is the best system so far discovered. Those who believe a change is desirable have wasted much ammunition by firing away at the lesson committee. Their proper object of attack is the International Convention, which is to meet at St. Louis Aug. 31-Sept. 6. At that meeting, and the World's Sunday School Convention to be held in connection with it, it is expected that eminent Sunday school workers from other lands, as well as many in our own country, will be present. Very important results may come from that gathering. It is attracting much less public attention than it deserves. The eyes of those interested in the world's study of the Bible should be turned toward that assembly which in a few weeks is to be held in St. Louis.

Possibly we have given Columbus more credit for originality of conception than is his due. At the geographical congress in session in Chicago last week it was reported that a recent search of documents in the Vatican showed that long before Columbus sailed westward the archives of the popes contained

reports from their bishops in Greenland telling of unexplored regions in the south peopled with savages.

#### CONCERNING DEGREES.

Two letters are before us which pertain to this subject. In one the writer announces that he has received the degree of Doctor of Divinity, on examination from — University, and asks us to publish the fact. We have heard of this institution before, and have a strong impression that its chief business is to sell degrees at so much apiece. In the other letter the writer, who has received the same degree from a reputable college, announces that he has declined the honor because Christ said, "Be not ye called Rabbi: for one is your teacher, and all ye are brethren." He desires that the fact may be widely published. Which of these examples, if either, should be followed?

The purpose of conferring degrees is to encourage learning. The right to confer them is given by the State to certain institutions where higher branches of learning are taught, and is wisely limited to them. Doctor means teacher, and when a college confers on a person the title of Doctor of Laws or Art or Literature or Music or Divinity, it declares him qualified to teach these subjects. The conferring of an honorary degree implies that the recipient has gained exceptional distinction in the department of study which the degree represents. If it be wrong for a Christian minister to accept the title of Doctor of Divinity, it is wrong for any one to accept any title which signifies that he has made greater attainments in scholarship than others. Christ said, "Be not ye called Rabbi." "Neither be ye called Masters." "Call no man your father." If His words are to be taken as literal commands, then no Christian should be called Doctor of Divinity, or Master of Arts, or father. But Paul claims the latter title in distinction from other teachers. "Though ye should have ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the gospel."

What Christ meant in the words above quoted should be plain enough to any student. One who declines the degree of D. D., giving as his reason that Christ in these words has forbidden a Christian to accept it, has shown that he ought to have declined it till he has made further progress in the study of the Scriptures. What Christ does mean is that the craving for recognition as a religious teacher is unworthy. The minister who by his dress or his manner, or a tag on the end of his name or by showing his eagerness to be invited into the chief seat in the synagogue, or by any other means seeks to be treated with more honor than his brethren, is disobeying the spirit of Christ's command, and he does this just as much when he asks to be called Reverend as when he asks to be called Doctor. Dr. Broadus well comments on these words of Christ: "The title of Doctor of Divinity is often so conferred, so sought, so borne, and sometimes so declined, as to come under this head; but it is the spirit involved rather than the phrase that should be condemned."

The man who covets the honor and lays plans to get it that he may parade it as a sign of superiority is a poor specimen of a minister. The man on whom it is bestowed unsought as a recognition of excep-

tional service as a teacher will seldom covet the distinction of declining it, unless he is convinced that the public will agree with him that, taken in its usual meaning, the college trustees who conferred it made a mistake.

But the use of these titles on all occasions is cumbersome, sometimes ridiculous, sometimes even offensive. Ministers no more need to wear gowns or carry open Bibles all the time than they need wear gowns or carry open Bibles all the time. Our Year Book wisely omits the titles. Why should they not be left out of ordinary conversation and of newspaper reports? If this could be done by common consent so as to involve no possible suggestion of courtesy, it would be a great relief and would remove nearly all occasion for criticism concerning honorary degrees of ministers.

#### RELIGION AND RECREATION.

There is no doubt about the possibility of harmonizing and even uniting them. The difficulty lies in deciding how to do it. Two or three truths need to be heeded. One is that recreation is divinely permitted and approved. It is as necessary for man as eating or sleeping. There is nothing inherently wrong in it. Another is that recreation does not lie outside of the realm where duty reigns. It must be regulated by an enlightened conscience as much as study or manual labor. Another is that the religion to which recreation must be adjusted is that of Jesus Christ, not of this or that man or community or even church of today.

We are not among those who believe that too much attention is bestowed upon recreation in this country. This is true in many individual cases but not as the rule. Many of us do not yet secure recreation enough. Others do not always take it wisely so as to receive the most possible benefit. Yet much more time, thought and money are devoted to it than formerly and some of the difficulties of the situation grow out of this fact. Of course the question of the observance of the Lord's day is involved. Sunday driving, riding, bicycling, yachting and picnicing are prevalent. What should be the attitude of Christians toward such practices?

In our judgment it is usually safest to abstain from them, except in cases of their evident propriety. There is no evil, for instance, in two pastors riding their bicycles to exchange pulpits. But it is of the first importance that we concede to everybody the exercise of his own judgment. Dictation is sometimes more mischievous than the supposed evil which it aims to correct. In many places special services for bicyclists, yachtsmen and others would be appreciated. Most such men and women are not, as occasionally seems to be assumed, defiant Sabbath-breakers. Some have not thought much about duty in the matter. Many have reflected seriously about it and have decided that they are within their moral rights. Almost all respect and heed tactful and cordial effort for their spiritual welfare.

We have no space to discuss the subject at length. It must be admitted on the one hand that recreation may not safely disregard God and His claims. He and they are supreme. On the other hand religion must adapt some of its methods to the growing public interest in recreation. There

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is nothing unbecoming in this. It is merely following the policy of Jesus Himself. The most influential Christians usually are those who exhibit reasonable tolerance and practical common sense in regard to such matters.

### THE WEEK IN REVIEW.

See-saw, see-saw. Open one Sunday. Closed the next. Open the next. How long will the farce continue? Having decided to press his legal advantage Mr. Clingman, representing Seventh Day and other opponents of Sunday, went before Judge Stein last week and presented evidence that the directors of the fair had disregarded the injunction formerly granted by Judge Stein and had closed the fair on the 23d. Whereupon the directors were summoned before Judge Stein to show why they should not be adjudged guilty of contempt of court. Unable to prepare their answer before Sunday, they felt compelled to order an opening of the gates on the 30th, but only 12,000 people entered, and it is hoped that they will not be opened again. Much depends upon Judge Stein's decision. It is hardly safe to presume on anything in speculating on this subject. The full text of the opinion which Chief-Judge Fuller and his associates gave to bolster up the directors when they thought it meant money in their coffers to open the fair has just been given to the public. Subsequent repentance (with mercenary motives) by the directors has to a considerable degree minimized the importance of this decision, which is technical and not a discussion of the question on broad, moral grounds.

The meeting of the friends of silver in New York City brought nothing but discredit upon the cause and those who participated. From the meeting in Chicago this week more may be expected because of the ability and sincerity of many who will attend. No effort has been spared to make the array of delegates as large as possible and the final deliverance of the convention will have weight with many of the legislators who meet in Washington next Tuesday. But in view of the record of the week or the past six months in the commercial, industrial and agricultural walks of life, it is not conceivable that Congress can hesitate long about its proper course, and yet our Washington correspondent agrees with other shrewd men that it is by no means certain that the purchasing clause of the Sherman bill will be repealed.

Wheat sold in Chicago last Friday at 584 cents per bushel, the lowest price since August, 1861. Comptroller Eckels is authority for the statement that since Jan. 1, 105 national banks have closed their doors, most of them, it is true, to resume business again, but the closing was due to a stringency unusual in the history of banking. The Erie Railroad has passed into a receiver's hands. The great watch manufactories at Waltham, Mass., and Elgin, Ill., have shut down for a time and when they resume they will employ a lessened number of hands. Their course is typical of many hundred other industries. The savings banks of New York and Brooklyn have served notice on their depositors that if they wish to withdraw their deposits they must give the legal notice of thirty or sixty

days, as the amount of the deposit may be. Stocks of all grades have been hammered down to a point that betrays the enormous liquidation going on and the lack of confidence, and on every hand there are evidences of the hoarding of cash and the running to cover of the comparatively strong, who might do so much to help the weak and restore confidence if they only would. Fortunately not all is black. We seem to have a comptroller of the currency who has a definite policy and does not make secrecy pass for wisdom. Gold to the amount of \$2,000,000 started back to us last week and the exports have been heavier during the past two weeks than at any time for some months. Given a return of our national policy to the safe monetary basis of the other great nations of the world and a return of confidence to European investors and domestic manufacturers and merchants, and we shall speedily recover, but not until then.

To understand fully how such a sight as was witnessed in the British House of Commons last Thursday evening, when a hundred or more members of Parliament indulged in a free fight of the most vulgar kind, one must either have visited among the aristocracy of the realm or have read the speeches of their representatives in Parliament or the editorials in their class journals. We had times of tension in this country prior to the Civil War, when party feeling ran high, when personal violence was threatened upon legislators at Washington and suffered by Charles Sumner, but we never have had such passionate, blind, unreasoning hatred as has marked the course of English politics since Mr. Gladstone befriended Ireland and Mr. Joseph Chamberlain and his Unionist allies deserted their former chief. So exasperating and so unjust have the course and the aspersions of the Unionist obstructionists been of late that early last week Mr. Gladstone paid his frank respects to his formerly ally, Mr. Joseph Chamberlain, in a speech of scathing rebuke, comparing him to a "devil's advocate," whose function it was to seize eagerly upon every human failing and to misconstrue everything capable of misconstruction; whose practice had been

Continually and deliberately, with the utmost confidence in his own infallibility, ascribing to men who have the right to stand on the same level with him, who were at one time his colleagues and were supposed to be his friends, motives for their acts which they indignantly disclaim.

Naturally enough, Mr. Chamberlain, being a man of pride and spirit, waited for an opportunity to reply, and found it late Thursday evening, just prior to the hour agreed upon for closure of the debate in committee on the home rule bill. Then with studied deliberation he charged the Gladstonians with mental and moral blindness so that no matter what the premier said they accepted it as the voice of God. "Never," said he, "since the time of Herod has there been"—He got no further. The storm broke. T. P. O'Connor led in a chorus crying, "Judas." The hour for closure came just then. Chairman Mellor ordered a division of the house. The Conservatives refused to march into the lobbies, crying "Gag" and demanding that Mr. O'Connor withdraw his epithet. Members began to move toward the front to force

a decision from the chairman and in a twinkling a fight had begun, the like of which has never been seen in French, Italian or South American legislatures, much less in the German Reichstag, our own House or the body which the sanest British papers confess is forever disgraced by the incident. Insulting epithets were hurled; blows were rained upon faces and heads; headgear and bodily raiment were torn and ruined; cursing was breathed; peacemakers in their futile efforts only added to the confusion; spectators in the gallery hissed and the chairman sat powerless to subdue, while Mr. Gladstone blanched at the sight which he knew would be many be laid at his door. Speaker Peel, called to the chair, contributed to the restoration of dignity and order. Mr. O'Connor made a qualified apology for his words and the regular parliamentary business proceeded.

Whether a parliamentary commission will investigate and apportion the blame is not certain. A motion to that effect has been made and is now under consideration, but the feeling prevails that the less said about it the better. English journals, according to their politics, differ in ascribing the initial fault, though all most trenchantly condemn the actors and frankly acknowledge the national mortification. Conservatives hold Mr. Gladstone guilty; Gladstonians denounce Mr. Chamberlain. As a matter of fact, the first caustic epithet was used by Mr. Gladstone and the first blow was struck by a Tory member of Parliament, but neither can be held responsible for the action of others. Every man in such an affair is responsible for his own misconduct. Aristocrats are quite as guilty as plebeians. Indeed, a much larger proportion of "gentlemen" participated than of those whom they—and they alone—deem inferior. If, as a result of the national mortification, there shall come a saner, mellower political atmosphere the incident will not be wholly evil. As members of the same great English family, inheriting a share in the glory of the House of Commons and indebted to it for much that is valuable in our fundamental civic life, we, too, must suffer the shame and not wander into Pharisaism, saying, "I thank Thee, Lord, I am not as other men are."

France, which has vehemently protested against British retention of Egypt, France which up to a month ago had the respect—more or less qualified, to be sure—of Christendom for its stability as a republic and its evident intention to deal justly with nations inferior in armament, has at last forced poor Siam into acquiescence in the partition of territory to a point which virtually dooms Siam to extinction, and by so doing has made a Quadruple Alliance probable, has sacrificed the good esteem of other nations, and by no means made certain either the final possession of the territory which Siam nominally cedes—Great Britain and China having interests at stake which make it improbable that France will be permitted to go as far north—or that the present administration will continue in power after the August elections. For it is obvious to any moderately shrewd observer that the ministry, in its warlike attitude toward Siam and its going as far as it dared in provoking the Brit-

ish foreign office, has cared more for the effect which such action would have upon the French voter than for the territory to be acquired or the verdict of foreigners upon the quality of its diplomacy, whether judged by the code of international law or the Sermon on the Mount. In securing this humiliation of Siam France has come desperately near bringing on a conflict with Great Britain. Lord Rosebery at last was compelled to give France to understand that her illegal declaration of a blockade, before war with Siam was declared, must at least be modified to the extent of excepting British vessels, or war with Great Britain would follow, and in the final settlement, it is said, this has been provided for.

The utter absence of any higher motives than partisan success or the guarding and protection of material interests in this action of Great Britain and France is lamentable and not what the world has a right to expect from civilized nations in this year of our Lord, and it only serves as a dark background against which stands out the pathetic, noble but futile struggle of the Siamese king. Great Britain, with its own record of aggrandizement ever present, is handicapped in any attempt to play the part of the older and protecting brother, but some day she will do her duty in that respect, rising above the purely material standard. She, at least, might have insisted that France should comply with the code of international law and not be a law unto herself. Policy would seem to have made a more effectual protest necessary, for with France in control of the Mekong basin and river—the fairest portion of the realm—will come a provincial government and a trade policy that surely will not help the not inconsiderable trade which Great Britain now has with that territory.

Denver, Col., was disgraced by a lynching of a murderer.—The electrocution of a murderer at the Auburn (N. Y.) State's Prison was marked by partial failure of the apparatus and the cruel torture of the condemned.—President Cleveland appointed two prominent "Anti-Snappers" as collector and general appraiser, respectively, of the port of New York, a defiance of Tammany Hall not without significance.—Captain Bourke of the Victoria and Admiral Markham of the Camperdown were acquitted by the court martial of any guilt in bringing to pass the catastrophe to the Victoria.—Two hundred and fifty thousand coal miners of England and Wales have struck, rejecting the reduction in wages felt to be necessary by their employers.—Emperor William of Germany arrived in England to enjoy the great yachting races and naval reviews off Cowes.—A tariff war between Germany and Russia began.—Cases of cholera in Italy and Smyrna multiply and receive the attention of our national representatives.

#### IN BRIEF.

Financial depression is caused by a lack of confidence in man; spiritual depression by a lack of confidence in God.

Little did Herod and Judas imagine that they would compel a revision of civilization's estimate of the imperturbable dignity of the lawmaking body of Great Britain and the decency of its members. As the New York

*Evening Post* says, "Hereafter it will be difficult for the Westminster pot to call the Dublin kettle black."

The Briggs rock of offense when it landed in the Presbyterian puddle started ripples that travel far before reaching the shore of peace. A Louisville pastor, a friend of Professor Briggs, refuses to serve longer on the board of trustees of Centre College because its president, as moderator of the last General Assembly, opposed Professor Briggs.

Up to the 25th instant Dr. Jeremiah Porter, the man who preached the first sermon delivered in the limits of territory now called Chicago, was alive. Today he has gone to his reward, and the city has within its bounds, and largely because of its own marvelous energy and the *esprit de corps* of its citizens, the most wonderful exhibit of the skill of men that the world has ever seen.

The latest mental aberration is the scheme of a Georgian to form a state in the heart of the republic to which all negroes shall be driven and in which they can find subsistence and monopolize the offices. With a disinterestedness truly commendable and quite characteristic he suggests that Colorado, New Mexico and Arizona be joined together to form the territory.

The French Protestant College at Springfield, Mass., under the direction of its newly elected president, Rev. S. H. Lee, is to enter, as its friends believe, on a period of enlarged prosperity and usefulness. As pastor of prominent churches in New England and in Cleveland, O., and as a professor at Oberlin, the new president has gained large experience of the work of the churches as well as of college administration.

The *Christian Leader* (Universalist) says that every Congregational school in New England, except Hartford—and we suppose it refers to theological seminaries—"accepts the so-called moral atonement, which is identical with the doctrine as held by Universalists for at least sixty years." Will the *Leader* quote its authorities for this statement? Certainly it will not find support in Professor Stearns's *Present Day Theology*.

By the law of England until recently marriages had to be celebrated before noon. It is said that the reason for this law was that the contracting parties might be sober during the ceremony. The usual hour for dinner was at noon, and it was the common custom to drink so much that the bride and groom, with their attendants, would often appear at the altar intoxicated. It is well that English ideas of manhood and womanhood have so improved that this law could be abolished.

There rarely comes into our office a publication of such absorbing interest in its bearing upon the problem of foreign missions as the *Brief Survey of Christian Work in Japan*, edited by one of our most highly esteemed missionaries on the field, Rev. J. H. De Forest, D. D., of Sendai. It is at once an annual report and a philosophical *résumé* of the position of Christianity in Japan today, while it is so readable in its literary form that one finds it difficult to lay down the volume without finishing it. In our next issue we shall print an article based on this important volume by Dr. W. E. Griffis.

It would be a curious and interesting study to compare the standard of morals illustrated by a nation's public policy with the private moral standard of the average individuals of the nation. This is newly suggested by the French aggressions in Siam. There French honor pretends to call for a satisfaction which could not fail to be regarded, were the circumstances translated into the terms of private

life, as highly dishonorable to any individual Frenchman. Probably, however, a decent code of morals would be a serious inconvenience in building up a colonial empire and in dealing with barbarians, as other nations besides the French are aware.

Commissioner E. C. Hovey of Massachusetts, along with many other decent men, has filed a protest with the directors of the World's Fair against the toleration by them of the indecent "fake" features that exist on the Midway Plaisance. A correspondent of the *Boston Herald*, in a detailed description of the vulgarity and obscenity, shows no restraint in denouncing the "splash of foreign filth which mars the otherwise beautiful white city. . . . They are leper spots of viciousness and indecency, and are as contaminating as the cholera." Let the same journal and others equally influential say the same thing editorially and the directors will do their duty.

Editor Wayland of the *National Baptist* on Memorial Day sat near a bronze statue of Abraham Lincoln, which we suppose adorns one of Philadelphia's parks. Let him tell the rest of the story:

There were also sitting on a bench a mother (supposed to be an American-born citizen) and her son, who presumably hereafter will be a voter of this happy Republic. The latter inquired: "What is that?" "That is the monument of Abraham Lincoln." Question of Inquiring Offspring: "What is a monument?" Reply of Intelligent Matron: "It is something that looks like somebody." Question of I. O. as above: "What did Abraham Lincoln do?" Reply of I. M. also as above: "He didn't do anything; he was shot in a theater."

Truly, as our contemporary remarks, "the resources of wisdom are limited, but that the resources of ignorance have no bound."

Along with all his other wonderful gifts Phillips Brooks had a sense of refined humor. No one can read his letters to his nieces, published in the August *Century*, without appreciating this. When in Wurtzburg he hears the lusty singing of the German people he wishes "that once before I die I could hear the people sing like that in Trinity Church, Boston. But I never shall." Unable to participate in the Thanksgiving feast he commissions his niece Gertrude "to shake the turkey's paw [for him] and tell it that I am very sorry I could not come this year." He thinks that, outside the gates of Aden, he met Isaac and Jacob on two skinny camels. "I asked them how Esau was, but Jacob looked mad and wouldn't answer and hurried the old man on, so that I had no talk with them." He finds that the Tyrolean girls have "more health than they know what to do with." He thinks that Tood (another niece) "is one of the very best letter writers of her time of life that he knows."

The fundamental principle of metropolitan journalism today is to buy white paper at three cents a pound and sell it at ten cents a pound, and in some quarters it does not matter how much the virgin whiteness of the paper is defiled so long as the defilement sells the paper." These are not the words of an emotional clergyman or a chronic pessimist, but the sober estimate of the president of the New York Press Club, who, after thirteen years constant labor as a newspaper man, contributes to the August *Forum* an article on Journalism as a Career, which every aspirant for success as a secular journalist ought to read before casting in his lot with the fascinating, influential but precarious life which must be lived, for it is a trade that "knows no Sabbath," which has little or no use for any but young men, where the "accumulated knowledge of years does not command a price commensurate with its worth," and where "what a man does counts for little against what he does not do."

CURRENT THOUGHT.  
AT HOME.

Frederick Garrison in the *August Forum* replies to his critics and again reiterates his thesis that the pursuit of fortune—whether by patrons or artists—is the ruin of art. It is interesting to find the apostle of positivism saying that the only true remedy for the present day degradation of art is that contained in the words of Paul to Timothy: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. . . . But thou, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." He closes with these words: "Art is a mode of religion, and can flourish only under the inspiration of living and practical religion."

## ABROAD.

The *Indian Witness* (Calcutta) says the habit of borrowing without any serious thought of paying, both by native converts and the English in India, is one of the greatest obstacles to success now confronting the Indian church. The same journal, replying to Dr. Lunn's recent implication that the missionary work in India is suffering because the missionaries "are in danger of being imbued with the Anglo-Indian temper and habit of thought," replies: "The Anglo-Indian temper has its imperfections, some of which are not favorable to missionary prosperity. But in our judgment of the Anglo-Indian temper we are not ready to make the English temper the standard for India, or acknowledge that wherever Anglo-Indian temper differs from English it is necessarily wrong. It is an unprecedented and illogical thing to require Anglo-Indians to conform in all things to the standards of any other land under the sun. . . . An Anglo-Indian Christian can witness the devotions of a Mohammedan, or watch a Hindu pouring out a libation of Ganges water to the rising sun, and give to each the credit of a sincere act of worship and also acknowledge that these acts of devotion are in a sense acceptable to God. . . . One of the necessary personal preparations for foreign mission work is to get free from the American or English or German temper and imbibe the Anglo-Indian or Anglo-Chinese or Anglo-African temper as rapidly as possible. . . . The Anglo-Indian learns to lay aside many prejudices that he brought with him, and as he learns to speak the tongues of India he learns to think some of the thoughts of India also. Men who do not understand just what this is sometimes say the missionaries have experienced moral degeneracy, but this is contrary to fact and philosophy. Indian missionaries largely escape the temptations to worldliness that lie in the path of Christians at home, while the polemic character of their work and the many personal and family sacrifices they experience tend to preserve a high average of belief and piety."

A Berlin University correspondent of the *Christian World* reports Professor Harnack as holding and teaching, in substance, the following views on the vexed question of primitive church government: "There were three kinds of officials known to the church of the first century—(1) A loosely organized presbyterate, (2) a body of deacons, (3) prophets, teachers, etc. Out of the first of these the monarchical episcopate developed under the influence of five clearly marked and obvious demands of the church: (a) In communications between church and church an official representative was needed to write and receive letters. (b) The arrangement and management of the church services naturally fell into the hands of one man as the first enthusiasm and spontaneity decreased. (c) Cases of discipline were intrusted to the most influential man in the church and invested him with a disciplinary authority. (d) The two internal com-

plaints to which the church was most liable, heresies and private meetings, demanded a constant and vigilant eye that they might be nipped in the bud before they threatened the unity of the church. (e) And to complete the development the bishop was also church treasurer."

## STAFF CORRESPONDENCE.

## FROM BOSTON.

Midsummer in Boston possesses one unfailing charm and compensation for a certain class of our young people who for one reason or another are unable to join their comrades recreating at the shore or the mountains. By these stay-at-homes the Old South Lectures, which begin the last Wednesday in July and continue until the second Wednesday in September, are eagerly anticipated and keenly enjoyed. This course, inaugurated in 1883 to develop in young people a deeper interest in American history, has been one of the best educational measures ever devised in this city. It is to Mr. Edwin D. Mead, the editor of the *New England Magazine*, that a large share of the credit is due for the actual realization of the idea, while Mrs. Mary Hemingway's generosity has furnished the necessary funds all these years. By offering to high school graduates a prize for the best report of the annual summer course and two prizes for the best essays on selected subjects a healthful stimulus to independent work has been applied. The winner of the first prize has been accorded the honor of delivering one of the summer lectures. Furthermore, the Old South work includes what is now coming to be a voluminous literature in the reports made of important historical documents besides the original essays of the young people.

Another valuable outcome has been the quickening of patriotic feeling among the young people of Brooklyn, Providence, Indianapolis, Chicago and other cities through the institution of similar lectures and the distribution of Old South leaflets. Thus a great educational and moral force is being brought to bear upon the rising generation.

This year's course, appropriately enough, has a look toward the World's Fair, the general topic being the Opening of the Great West and the lecturers being Rev. W. E. Griffis, D. D., Hon. George F. Hoar, Edwin D. Mead, Miss Lucy W. Warren, Charles C. Coffin, Rev. Thomas Van Ness, Prof. Josiah Royce, Mrs. Mary A. Livermore.

The work of the Boston Seamen's Friend Society deserves the attention and support of the friends of the sailors, and so many of them are without homes or any local habitation that no class of toilers have stronger claims to the kindly interest of those who would do good to their fellowmen. The work of the society for the past year is encouraging, and the last number of the *Sea Breeze*, a really breezy little paper, gives an interesting report of it. Its income for general and special work, apart from donations for the new building, was \$14,317.33. Chaplain Nickerson and his laborers, Mr. Albert Roberts and Miss Jessie Lord, have kept up a steady round of meetings at the headquarters in Boston, which many thousand sailors have attended, while they have made more than 4,000 visits to sailors' boarding houses and twice as many to vessels in port, have gained many

signatures to temperance pledges, distributed Bibles, sent off libraries, written letters and done uncounted acts of kindness to the men of the sea. Secretary Barna S. Snow has kept his hand and heart in the same work, besides reminding churches, Sunday schools and Christian Endeavor Societies publicly and privately of their duty and privilege toward those who go down to the sea in ships. Don't forget the sailors.

The Boston Young Women's Christian Association means to keep pace with the times, and as it has served as a pattern to similar organizations in other great cities, most of which it leads in point of age, so in its pushing out into the field of practical Christianity it merits not only praise but imitation. When the annual autumnal tide of young people moving from the country to the city begins it behoves girls and young women who are looking for a home or employment to investigate the opportunities provided by the association. There will be the coming year a further expansion of the school of domestic science, with its allied departments of industrial art and training for Christian work. The names of such teachers as Rev. J. M. Gray, who conducts the Bible classes, and Miss Anna Barrows, the expert in cookery, guarantee competent instruction, and their work is supplemented by able lecturers. The testimony of pupils who already have availed themselves of these courses so recently started, as well as of the institutions to which they go as teachers, confirms the good impression which a visit to the classroom creates. In this connection it may interest ladies who have occasion to spend a night in Boston now and then to learn that excellent accommodations can be had at the association for the modest price of one dollar a day, meals included. In the summer months, when a number of rooms are vacant, one is almost sure to find entertainment, and the transient patronage is constantly increasing. Not less than a score of travelers put into this comfortable harbor the other Saturday night.

## FROM WASHINGTON.

All thoughts are now centered upon the approaching extra session of Congress, which the majority of people seem to be awaiting as the decrepit Israelites of old awaited the coming of the angel to "trouble the waters" for the healing of their diseases. But whether the days of miracles are over or not it will be an act of simple mercy and justice to state the plain truth to the public in regard to this matter.

The plain truth is that, among the best informed and most intelligent public men in Washington, the extra session is not looked forward to with the sanguine anticipation in which the community in general appears disposed to indulge. With singular unanimity the people of all but a few Western States have concluded that the Sherman silver law is responsible for the present very serious financial disturbance. Believing thus they argue that Congress must and will repeal the law, and then all will be well. Could anything be simpler?

But there is a widespread conviction in this city that the problem will be found to be much more complex as soon as Congress gets to work at it. The best judges here

believe that there will be, in the first place, a long, stubborn, bitter fight on the question of repeal, lasting several weeks or months. Then, supposing repeal is carried, which, by the way, is by no means the certainty that many suppose, there will arise another earnest and complicated contest as to the adoption of some substitute for the discarded measure. During the last few days the opinion has been gaining ground, even among the most pronounced enemies of the present law in this city, that simple repeal will not secure the desired result—that some supplementary legislation will be necessary to restore confidence and revivify business.

What to do, then? That will be the hardest question of all to answer, and it is easy for veteran observers to foresee that Congress will not answer it off-hand. On the contrary, the coming session may be expected to be one of the stormiest and most exciting, as well as one of the most important, sessions of Congress held since the war. If the final outcome proves to be for the best interest of the country the long-continued anxiety and uncertainty during the debates may be endured as being worth all they cost, but meanwhile it would be well for the people to dismiss the hope of a "speedy issue out of all their afflictions," and to provide for a prolonged fight at the Capitol.

It is not known, of course, what the President will recommend in his message, but the prevailing opinion is that he will confine his remarks to the financial subject and advise Congress to postpone tariff and all other matters until the regular session. Mr. Crisp will be re-elected Speaker without opposition, and there will be little delay in making up the committees. The first great struggle will be over the new rules. Under the old rules the minority had the power to block legislation in both houses, and the silver men will make a desperate attempt to continue those rules in force. There will thus be a battle royal at the outset and its results will be of immeasurable importance.

The resignation of Assistant-Secretary of State Quincy is expected ere long, and gossip has it that ex-Congressman Andrew will be his successor. Mr. Quincy took the office for a special purpose which he was eminently well qualified to fulfill, namely, the overhauling of the consular service, and with the understanding that he was not to continue therein throughout the administration. The prospect of Mr. Andrew's return to Washington is very pleasing to his many friends in the city.

The misfortunes of one religious denomination are to be regretted rather than rejoiced over by other denominations, and during the recent Presbyterian Assembly in this city many expressions of sympathy have been heard in Congregational circles. At the same time it would not be surprising if one of the results of the assembly were an accession of strength to the Congregational churches here, as many of our Presbyterians are much dissatisfied, although Washington is a strong anti-Briggs city.

At all events, aside from this consideration, Congregationalism continues to prosper here in a gratifying manner. The case of the Mount Pleasant Congregational Church may be taken as an illustration. When the efficient pastor, Rev. C. H. Small, assumed

charge, six years ago, it was a feeble little suburban parish of only nineteen professing members, burdened with debt and decidedly uncertain as to its prospects. Now the church is out of debt, its membership has increased to 100, it owns its own lot and building, it has lately purchased a new organ and is about to enlarge its church edifice. It has an enthusiastic Christian Endeavor Society and is, next to the First Church, the strongest of the seven Congregational parishes in Washington. Not a bad showing for six years' work.

July 29.

C. S. E.

#### FROM THE INTERIOR.

Nothing is more worthy of admiration than the determination of the great Christian bodies not to be diverted from their ordinary work even by the presence of a World's Fair. To say nothing of Lake Bluff, with attractions which appeal to every Methodist heart, an old-fashioned camp meeting has this week been held at Des Plaines. It has been attended by large numbers and has been conducted according to the custom of previous years, with all the old time fervor. Rev. John McNeil has preached twice, once on Help and once on the Twenty-Third Psalm. These sermons were very powerful and made a deep impression. Rev. Thomas Harrison, the boy preacher no longer, is always an acceptable speaker in these gatherings. Mr. Moody will probably be present Saturday. Nor do the churches lack attendants, as many had feared would be the case. Even when the gates of the fair were open and the authorities were doing all they could to secure patronage the churches could not complain of a want of hearers. A very remarkable feature of the fair up to the time of the Sunday closing is the fact that so many of the visitors from outside the city have either attended church or remained quietly in their rooms. Again and again they have said, "We must have one day of rest." Chicago alone cannot furnish Sabbath breakers enough to meet the expense of Sunday opening. The Christian element of the city is profoundly grateful for the aid which has come to them from every part of the country in their efforts to preserve the sanctity of the Sabbath.

Although the railways have not yet reduced their fares to any considerable extent excursions begin to be frequent. First came on Tuesday the editors from Indiana. Then came the commercial travelers, or "the drummers," as they prefer to be called, ten thousand strong. These excursionists were received with due honors and introduced by the authorities to the chief attractions within the grounds. Neither the editors nor the drummers confined their visit to a single day, but both express themselves as amazed and bewildered by what they have seen. Dr. Lorimer, pastor of the Temple in Boston, is here with 200 of his people. He declares himself more than satisfied with his experience. Sunday he will preach in his old church on Michigan Avenue, and during his stay in the city will introduce the people of his present charge who are now with him to those whom he formerly served here. These church excursions, he thinks, are highly desirable and easily managed. Thanks to the generosity of the Pittsburgh Times, fifty tired school teachers have seen

the Fair. Would that every teacher in the United States could get the inspiration for future work which a leisurely study of its exhibits would give.

The educational congresses continue, and with no apparent decrease in interest. Tuesday evening there was a reception to prominent educators and their friends, under the auspices of the National Board of Education. In the gathering devoted to primary education, Dr. John Eaton presiding, emphasis was put on the need of a regular course of study extending from the age of six to fourteen. This need the Germans, as those who are familiar with their methods know, have not overlooked. In the Congress for a Rational Psychology in Education Dr. James McCosh read a paper on Reality, which attracted much attention and which was discussed by such men as W. T. Harris, President Fisk and Dr. Boardman. Gen. Francis Walker, of the Massachusetts School of Technology, gave an address at one of the sessions in behalf of technical education. He traced the growth of this kind of training during the last quarter of a century and pointed out its advantages. Those who discussed the higher education alone, or the proper methods of university work, were such men as President Gilman of Johns Hopkins, Timothy Dwight of Yale, Francis Patton of Princeton and Franklin Fisk of our own theological seminary.

The retirement of Major McClaughry as chief of police at this time, though it is for his personal interest to do so, is a real misfortune to the city. So long as he remains in control of the police force we have reason to believe that efforts will be made to restrain and punish crime. Undoubtedly Mayor Harrison would gladly have kept him in office till after the close of the fair, but could give him no assurance that his services, unpartisan as they have been, would be desired beyond that time. While ready to sacrifice personal interests to a large extent, the major owes it to himself to make provision for the future, and hence insists on the acceptance of his resignation. Nothing has been done in the way of securing a successor, and there would be no need of doing anything if the office could be separated from politics and given to the man best qualified to fill it, irrespective of the party for which he votes. Perhaps we shall sometime learn that the true way to govern cities is to put them under the control of men who have been trained in the principles of city government, and who use office, not for their own personal benefit, but for the protection of the innocent and the punishment of the guilty.

Citizens of Illinois have no special reason to be proud of Judge Stein who some weeks since granted Mr. Clingman an injunction restraining the directors from closing the fair Sunday, and who has now summoned them to his court to show why they should be committed for contempt. The case has been adjourned till Monday, and while it is probable that the directors will not be severely punished it is certain that tomorrow the fair must be open, technically at any rate. If an appeal is taken to the appellate court it may be that the gates will be open till the end of October. That does not mean that the buildings in which the exhibits are placed will be open, or that if the doors of these buildings are open exhibitors will

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be present to display their wares. There are some things which even a court cannot do, and Judge Stein will be likely to find, perhaps to his amazement, that he cannot compel the American people to approve of Sunday opening or to pay their money for admission to a fair which respect for a commandment of God has made unattractive. One cannot but be sorry for the dilemma in which the directors are placed. Had they been less anxious for money and more anxious to do right, less willing to listen to the advice of the baser elements of society and more eager to obtain the honest verdict of the men and women who have made the American republic what it is, they would have escaped this difficulty and been able to point to a well-kept Sabbath as one of the most precious of all our exhibits.

Chicago, July 29.

FRANKLIN.

## FROM LONDON.

It would be a mistake for the people of America to imagine that the recent demonstrations in connection with the royal wedding indicate any strong attachment to the monarchical system which still obtains in this country. The democratic sentiment was never stronger here than it is at the present time. It is true that during the week of the ceremony the streets of London were more crowded than on any previous occasion, that (though a national holiday was not proclaimed) business was practically suspended, that innumerable addresses of congratulation and a large number of costly presents were showered on the royal couple, and that there was the greatest eagerness among all classes to catch a glimpse of the prince and princess and of other members of the royal family. But all this can be largely explained by the two words, toadyism and curiosity. Many of those who were active in getting up presentations to the bride and bridegroom, and of those who subscribed to them, were merely seizing an opportunity to bring themselves under the notice of royalty; whilst the vast majority of those who swarmed the streets, or crowded on roofs and balconies and club windows, were merely there out of a good-natured wish to see the future king and queen of England, and especially to be able to say that they had seen them. To suppose that there was any great outburst of the old-time loyalty would be to wholly misinterpret the mind and heart of the British people. Individual members of the royal family are regarded with respect, and in a few instances—notably "Princess May"—with genuine affection, but none, or few, have any special admiration for a hereditary monarchy as a system, except those who look upon it as a means of gratifying their social ambition.

Professors Thoumaian and Kayayan of the American Christian College, Marsovan, Asia Minor, who, after being condemned to death by the Turkish Government on a trumped-up charge of sedition, were, on the intervention of the governments of the United States and of Great Britain, "pardoned" by the clemency (!) of His Majesty the Sultan and ex-patriated, arrived in this country July 18. I have had the privilege of conversation with the two Armenian professors, who bear the marks of the cruelties which they endured. They showed me the cicatrices made by the chains which were placed upon them.

Each of the professors was inveigled by an ostensibly friendly message into the house of the governor of Marsovan—a notorious villain, appointed to his office for the express purpose of hunting the Christians—and was detained and cast into prison. There was not a tittle of evidence to support the charges subsequently made against them, but after a prolonged (mock) trial at Angora the death penalty was passed upon them and seventeen others, whilst twenty-two more Armenian Christians were sentenced to long terms of imprisonment, some for life. Messrs. Thoumaian and Kyaian were in all five months and five days in prison, and but for the exertions of influential friends might have been there still. One item in the bill of indictment was that the wife of Professor Thoumaian is collecting money in this country for revolutionary purposes—the fact being that that energetic and talented lady is trying to secure funds for a hospital (open to Turks and Christians alike) at Marsovan which has been founded through the large-heartedness of herself and her husband, to whom the sight of the neglected sick and dying in the district became unbearable.

The two professors are to be congratulated on having escaped as well as they have from the hands of the Turks. But at the time of writing there are thirty-nine others still in prison, some under condemnation of death, and the professors, with Madame Thoumaian, are naturally anxious that no efforts should be spared to secure the release of their unfortunate countrymen. They intend to do all in their power by peaceful means to this end, but they are afraid of doing anything which might lend color to the Turkish notion that they are political conspirators, and thus hinder the work of the college and hospital at Marsovan and possibly bring fresh hardships upon the imprisoned Christians. Some of the prisoners have admitted that they are members of a secret society having its headquarters at Athens, but they claim that its aim is reform, not revolution, and that every one of its objects is perfectly innocent and would tend to the advantage of both Turks and Armenians if realized. The two professors were charged with belonging to this society, but the real members unanimously denied the charge on behalf of their comrades, whilst Dr. Herrick, head of the Christian College, has also testified to their entire innocence.

The 150th annual conference of the Wesleyan Methodist Church is now in session at Cardiff. This is the first time the conference has met in Wales, and it is hoped that the new departure will be followed by a visit to Scotland. The general outlook of the denomination is promising, if we except the foreign missionary question and chronic objection to the itinerancy system on the part of the younger ministers which finds expression in a series of secessions. Rev. Messrs. W. J. Dawson, Dr. Lunn, John Brown of St. Albans, James Russell of Wolverhampton have all recently withdrawn from Methodism mainly for this reason, and now the resignation has taken place of Rev. Messrs. Macdonald Munro of Birkenhead and C. G. Jolliffe of Redhill, Surrey, who intend to enter the Church of England. It is a pity the Wesleyan officials cannot devise some means of retaining these young men, who are among

the most promising ministers of the denomination. The new Wesleyan president, in succession to Dr. J. H. Rigg, is Rev. H. J. Pope, who is highly esteemed by his brethren though not widely known outside his denomination. Like his last three predecessors in office he has risen to the chair from a departmental office, having for the past seventeen years rendered invaluable service to the Connection as secretary of the Manchester chapel committee. His name will long be remembered as the founder of the most splendid mission premises Methodism possesses—the Manchester Central Hall, where the "forward movement" of the denomination was initiated. Dr. Benjamin Gregory, who, after twenty-five years' service, has retired from the responsible office of Connectional editor, is succeeded by Rev. W. L. Watkinson of London, an exceptionally able writer and preacher. Dr. Gregory is one of the most widely known, revered and cultured of Wesleyan ministers. Dr. Lunn, who, in connection with the missionary controversy, stated as an illustration of the "Anglo-Indian spirit" that one of the Wesleyan society missionaries had branded a native with a red-hot piece of wood, has admitted that information which he has since received gives quite a new color to the incident and he regrets having adduced it as an argument, though he blames the missionary officials for not having published a full statement of the facts of the case. Rev. Mark Guy Pearse, one of the best known Wesleyan ministers on both sides of the Atlantic, is now lying seriously ill. He suffers from a constitutional complaint which lays him prostrate from time to time.

Dr. Pierson having under impressive conditions conducted his final services at the Metropolitan Tabernacle, and enjoyed with his wife and Dr. and Mrs. James Spurgeon a holiday in Switzerland, sailed for New York on July 22, preaching on the previous evening in Princesgate Baptist Chapel, Liverpool. Dr. Pierson and Dr. Spurgeon have each been presented with a check for £50, a testimonial, and a framed life-size portrait of C. H. Spurgeon by the church as a whole—the gifts already reported having come from their immediate friends and supporters. The relative smallness of the money present has been the subject of comment. Dr. Pierson's name has been mentioned in connection with two spheres of labor in this country—the presidency of the Pastors' College and the pastorate of Westminster (Congregational) Chapel, but no official invitation has been given in either case.

ALBION.

## D. L. MOODY AND HIS WORK.

BY REV. A. J. GORDON, D. D., BOSTON.

God chooses His own workers, and the prerogative of selecting them He never puts out of His own hands. While Moses is busy in getting the seventy appointed in the tabernacle, suddenly Eldad and Medad begin to prophesy in the camp. Thus, outside of ordination and beyond the clerical inclosure, the voice of the Lord makes itself heard and Joshua protests in vain. So it is constantly under the old and new covenant alike—God puts His Spirit on whom He will and none can resist Him.

Though Dwight L. Moody has been set apart by no council and has received no

laying on of consecrating hands, he has yet exhibited such signs of an apostle that the whole Church of God has heard him gladly. How he began his Christian life and how he advanced step by step from the humblest to the highest Christian service is too well known to need rehearsing. Coming to Boston from his country home in Northfield to find employment, he was himself found by the Lord, and under the ministry of that gracious man of God, Dr. E. N. Kirk, he entered on his membership in the Christian Church. He was educated for the ministry by ministering in all ways and in all times to those needing help. We have heard him tell of his resolve, early made and persistently carried out, of allowing no day to pass without urging upon some soul the claims of Christ. Thus he learned to preach to the hundreds by preaching to the one. And no doubt much of the directness and point of his style is due to this habit of personal dealing with souls. In preaching it is easier to harangue a multitude than to hit a man. But he who knows how to do the latter has the highest qualification for doing the former. Personal preaching that has a "Thou art the man" at the point of every sermon needs only to be multiplied by one hundred or one thousand to become popular preaching of the best sort. This is the style of the eminent evangelist. He deals with the personal conscience in the plainest and most pungent Saxon, so that the common people hear him gladly and the uncommon people do not fail to give him their ears.

Yet his power does not lie altogether in his words, but quite as much in his administrative energy. Robert Hall was a preacher of transcendent genius, often producing an impression upon his hearers quite unmatched in the history of pulpit oratory. Yet the results of his ministry were comparatively meager; he was a great preacher but not a great doer. On the contrary, John Wesley, by no means Hall's equal as a pulpit orator, because of his extraordinary executive gifts, moved a whole generation with a new religious impulse. In like manner Spurgeon, by yoking a rare preaching talent with a not less remarkable working talent, and keeping the two constantly abreast, accomplished a ministry which for largeness of results and extent of influence has possibly no equal in recent centuries.

Mr. Moody is not an ordained minister, but he is more fortunate in being a preordained worker, as well as a foreordained preacher. A genius for bringing things to pass, a talent for organizing campaigns on a large scale, selecting coworkers with singular wisdom and placing them in the most advantageous positions—this is the notable thing which appears in the character and career of the evangelist. "The governor" is the name which we constantly heard applied to the late pastor of the Metropolitan Tabernacle, as he moved about among his congregation in London, a few years ago. The American evangelist easily wins for himself the title of "general" among his fellow-laborers in the gospel. He manages the campaign, not imperiously, indeed, but with such Napoleonic command of the situation and such mastery of resources that all his coworkers rejoice to yield him the pre-eminence.

We venture to say, indeed, that any one

who has been much at his headquarters will find here the greatest occasion for admiration. The number and extent of religious enterprises which he can keep in hand at once, the thoroughness with which he can command every detail, the inspiration and cheer which he can put into a great army of workers gathered about him—this we have observed with a surprise that increases every year.

And with all this there is another talent which we have learned to value more and more in public men—a grand talent for silence. It is a rare thing for one to be as effective in saying nothing as he is in speaking. When a friend of Von Moltke was asked the secret of that great general's success in managing men, he replied, "He knew how to hold his tongue in seven different languages." Blessed is the man who can refrain his lips from speaking injudiciously, and his mouth that it utter no hasty word. In dealing with coworkers endowed with all sorts and sizes of tempers this is an indispensable requirement. To push on the work steadily meantime, giving offense to none and holding the forces in order and harmony, is a great achievement. It requires a wise silence as well as a positive utterance to do this successfully.

A mightily energetic man is here and a singularly prudent man, one who generates great force by his preaching and his personality, but who knows at the same time how to prevent hot boxes on his train of religious enterprises by avoiding friction, which imprudent speech always genders.

And versatility, as well as ability, is here supremely manifest. The evangelistic campaigns executed in Great Britain in three several periods and those carried on in various parts of America through many years would seem quite enough to tax the utmost energy of the evangelist. But as a kind of recreation and by-work he has planted and developed his schools, with some 700 boys and girls, at Mt. Hermon and at Northfield on either side of the Connecticut River. The educational opportunity which these schools afford, especially to those of limited means, and the religious spirit with which they inspire those coming to their instruction, make them a worthy life work for any man, but they are only a part of a combined and interrelated evangelical enterprise.

We are writing this sketch from the Bible Institute in Chicago, originated and carried on for training Christian workers of all kinds and grades. "Is Moody among the educators?" is the question we remember to have been asked, with not a little incredulity, when this enterprise was begun. But a month's residence in the school and the daily lecturing to the classes has brought a real surprise. There are plain men—farmers, mechanics and clerks—who have come to get what preparation they may for doing evangelistic service amid the vast destitution of the great West. By coupling daily study with daily practice in connection with large systems of city missions centering in the institute they get an admirable fitting for their work. But what has especially struck us has been the discovery of another class in this unique school. We have found theological students from many of the seminaries, college graduates and men with university degrees attending the Biblical

lectures and getting the experience in Christian work which the institute affords. Ordained ministers, too, and missionaries not a few from the foreign field are in attendance on the instruction and mingling in the daily evangelistic toil. So that really, without intending it, Mr. Moody's Bible Institute is supplying a post-graduate course to many candidates for the regular ministry.

A man's work often furnishes the best character sketch of himself which can possibly be drawn. We therefore give an outline of Mr. Moody's summer campaign in Chicago as a kind of full-length portrait of the evangelist himself. Let the reader be reminded that it is in the months of July and August, when many city pastors are summering, that this recreation scheme of Mr. Moody's is carried on after his hard year's campaign in England and America.

Four of the largest churches in different parts of the city are held for Sunday evenings and various week-evening services. Two theaters, the Empire and the Haymarket, located in crowded centers, are open on Sundays and the former on every week night, and they are not infrequently filled to their utmost capacity while the gospel is preached and sung. Five tents are pitched in localities where the unprivileged and non-church-going multitudes live. In these services are held nightly, and as we have visited them we have found them always filled with such, for the most part, as do not attend any place of Protestant worship. A hall in the heart of the city is kept open night after night, the services continuing far on to the morning hours, while earnest workers are busily fishing within and without for drunkards and harlots. Two gospel wagons are moving about dispensing the Word of Life to such as may be induced to stop and listen, and the workers estimate that a thousand or more are thus reached daily of those who would not enter a church or mission hall.

Daily lectures are given at the institute for the instruction in the Bible of the students, Christian workers, ministers, missionaries and others who wish to attend. The large hall in which these lectures are given, seating comfortably 350, is always filled. During July there were thirty-eight preachers, evangelists and singers and other agents co-operating in the work, and their labors are supplemented by an endless variety of house-to-house and highway and hedge effort by the 250 students in residence in the institute.

"We shall beat the World's Fair," said Mr. Moody, good naturedly, as we arrived on the ground. With malice toward none and charity toward all, this is what he set out to do, viz., to furnish such gospel attractions, by supplementing the churches and co-operating with them, that the multitudes visiting the city might be kept in attendance on religious services on Sunday instead of attending the fair. So it has been. Mr. Moody estimates that from thirty to forty thousand people have been reached by his special Sunday evangelistic services. This multiplied by seven days easily foots up about 200,000 brought weekly within reach of the gospel. The World's Fair has been closed on Sunday for want of attendance, but the religious services are daily growing. Every good opening for the gospel is readily seized. When Forepaugh's

great circus tent had been set up in the city Mr. Moody tried to secure it for Sunday. He was granted the use of it for a Sabbath morning service, but as the manager expected Sunday in Chicago to be a great harvest day he reserved the tent on the afternoon and evening for his own performances. Fifteen thousand people came to hear the simple gospel preached and sung at the morning service. The circus, however, was so poorly attended in the afternoon and evening that Sunday exhibitions were soon abandoned. More than that, the manager said he had never been in the habit of giving performances on Sunday and should not attempt it again, and he offered, if Mr. Moody would appoint an evangelist to travel with him, to open his tent thereafter on Sundays for gospel meetings and be responsible for all expenses.

It was the same with the theaters. At first they declined to allow religious services on Sunday. Their performances on that day not having proved as successful as they anticipated, now Mr. Moody can hire almost any one which he wishes to secure.

Eulogy and biographical encomiums upon living men are undesirable, and the writer has risked the displeasure of his friend in putting so much into print concerning him. But we may hope that what we have written will awaken serious reflection in the minds of ministers and laymen alike concerning the problem of summer work and summer success for the gospel in our great cities.

We may also hope that a stronger faith in the divine administration and mighty efficiency of the Holy Ghost may be hereby inspired. We have no idea that the large and extensive religious enterprises which we have been describing are due alone to the superior natural endowments of the evangelist. For years in his meetings and conferences we have heard him emphasize the presence and power of the Holy Ghost in the worker as the one and indispensable condition of success. It must be that where the Spirit has been so constantly recognized and honored He has been doing invisibly and irresistibly much of the great work which human judgment attributes to the man who is the chosen agent.

#### THE NOYES CORRESPONDENCE.

BY REV. GEORGE LEON WALKER, D. D.

With a great many even of the most conservative friends of the board the feeling with which they read the now published correspondence in the Noyes case cannot but be one of profound surprise and humiliation. And this not only on account of the unexpected termination of the correspondence, but because of the method and spirit of the correspondence itself.

The last meeting of the board at Chicago authorized its Prudential Committee to reopen correspondence in the case of Mr. Noyes, whose appointment by the board had been requested by the Japan Mission, and to "take such action as seems best for the interests of the mission." This authorization was given in full view of the former correspondence with Mr. Noyes, and of his statements before and indorsement by the Berkeley Street Council in 1888. No new element of a doctrinal character was mentioned as having entered into the case; no suggestion

that Mr. Noyes had changed his views, or that he was expected to change his views entered at all into discussion or vote; the only element which could be regarded as additional to that in previous possession was the four years proved adaptation of Mr. Noyes to the service of the Japan field, his perfect harmony of co-operation with the board's missionaries already there and their unanimous desire to have him enrolled among their number. There certainly were important fresh considerations prompting to the reopening of a "case" whose original closing against Mr. Noyes had seemed to so conservative a man as Dr. Dexter, and to many others of like stable views in relation to eschatological speculations, an unfortunate mistake.

The authority of the board thus distinctly given to the committee to do in the case what "seems best for the interest of the mission," and correspondence being opened on this basis, the friends of the mission and of Mr. Noyes have for months past been indulging a cheerful hope that such a kind of approach to the case might be made as would be worthy of a great Christian society, and such results arrived at as might at once gratify the faithful band of workers on the Japan field and promote the peace of the churches at home.

In both these respects this hope has been signally disappointed. What the approach of the committee to the case was has been publicly unknown till this correspondence just published has revealed it. But now that it has been revealed it seems strange that any generous-minded man can read the minute adopted by the committee in connection with its (nominal and afterward revoked) appointment of Mr. Noyes to the service asked for by his missionary brethren without a sense of mortification that good men charged with such a commission should have been left to essay it in such manner. Instead of taking, as might have been expected, a generous and fraternal attitude toward an approved brother, whose keenest sensibilities have for five years been on the rack, it is impossible to disguise the narrow and grudging tone of approach to him through the whole document. Instead of taking his letter to Corporate Member Ellison (which was surely satisfactory on the modern basis of Dr. Storrs's requirement of an agnostic position on the subject in question), or even of taking his statement before his ordaining council incorporated in that letter as a basis of action, the committee saw fit to go into an elaborate collocation and comparison of culling and detached sentences from earlier utterances of the candidate, separating them from their proper balance and connection and weaving them, as Mr. Noyes himself says, "into an appearance of great contrast between former and present statements." Indeed, Mr. Noyes says that this arrangement of "dismembered phrases" and "disconnected sentences" is no fair representation of his views "at any time."

It is a signal token of Mr. Noyes's Christian spirit that recognizing as he did, and commenting on, this injustice of treatment of his utterances, he nevertheless waives the injury and accepts gratefully the appointment to which this singular mode of approach led on. That was well and Christian in Mr. Noyes. But looking on from the

external standpoint of an observer desirous of seeing something like fairness and brotherliness among men, one is tempted to ask, Why this treatment of the case? What the reason of a mode of approach to it so likely to frustrate the intended end? Was the necessity so extreme of vindicating the committee against some possible charge of inconsistency that a method of argument was undertaken in a nominal overture of peace which most men would rather have construed as a declaration of war? If the committee (which is not here charged) had desired in accepting Mr. Noyes to humiliate him as well, could they have used language better adapted to that end? The procedure is singularly like one often attempted in politics, which is popularly known as "putting the other party in a hole," but it is to be hoped that, spite of appearances, it is some way mysteriously differentiated from endeavors like those.

Mr. Noyes, however, rose above the sense of personal wrong done him in the wresting of his words and gratefully accepted the appointment thus remarkably tendered, upon which there developed another phase of this transaction equally surprising if not equally humiliating. Definitely empowered by the board to deal with the case as "seems best for the interest of the mission," repeatedly requested by the mission in unanimous terms to appoint Mr. Noyes, with his explicit statement before them: "Those who do not hear the (gospel) message in this life I trustfully leave to God. I do not claim to know God's method of dealing with them," the committee retract the appointment nominally made, declare their lack of power further to deal with the question and throw the whole matter over into the turmoil of the next annual meeting.

It has over and over been pointed out in these columns that the action of the board in cautioning the committee against the "committal of the board to the approval" of the doctrine of a probation after death seems to have been interpreted by the committee with a singularly exaggerated emphasis. What "committal of the board" to the doctrine (after such a minute as the committee sent Mr. Noyes and after such a reply as his) could have been involved in his being allowed to serve in the field of his and the Japan Mission's choice? Had not the committee made it adequately plain that they did not hold the doctrine in question? Had not Mr. Noyes made it plain that it stood in no doctrinal category with himself? Had he not, even as a hypothesis, declared it one respecting which he felt no assurance, forming no "part of an accepted speculative scheme," and concerning the possible subjects and application of which—if such subjects and application existed at all—he was willing trustfully to leave them to God?

What more than this was needed to constitute an adequate basis on which the committee might affirmatively act? How would such affirmative action "commit the board to the approval of the new doctrine"? Only the respect due to a body of Christian brethren in many ways entitled to highest esteem makes the theory upon which they appear to have acted appear otherwise than absurd. Such sensitiveness not to overpass the boundaries of authority committed to them in their distinct empowerment to "take such action as seems best for the interest of

the mission" would seem childish were one not precluded from so characterizing it by the years and gravity of those constituting the committee. But grave or venerable howsoever such a conclusion will go far to convince many hitherto wavering that in some way, either by addition or substitution, the Prudential Committee needs to be made more adequate rightly to interpret the instructions it acts under and to discern when the substantial requirements of the rule under which it works have been sufficiently met.

One grave consequence of this action of the committee lies not far ahead. It has often been charged by the voices which have hitherto spoken in the majority on the platforms of the annual meetings of the board that it was the turbulent minority who were alone responsible for the change which has transformed these gatherings from missionary conferences of uplifting spiritual power into scenes of theological controversy and acrimonious debate. However it may have been in the past no such assertion can be made respecting the next meeting of the board. If at Worcester the scenes of Des Moines and Minneapolis and Chicago are repeated with heightened coloring and intenser emphasis there will be no question where the responsibility lies. It must have been with full and realizing sense of this consequence at least that the committee—declining the opportunity of bringing peace and joy which was distinctly committed to their discretion—threw down thus early the gauge of battle into the arena at Worcester. One can only hope and pray that this seeming certain invocation of the wrath of man may some way be overruled to the glory of God and the welfare of the missionary cause.

#### NO NEED OF HASTE.

BY REV. A. H. QUINT, D. D.

Writing some time in advance of the date of this paper, I note that they would be getting in the last load of hay were it not for a shower which has thoroughly wet the cut grass. They were delayed somewhat by the fact that a man whom they had expected to help with his machine was obliged to cut his rye just when it had ripened. The sun ripens the cereals as he pleases. Sometimes he is a little early, sometimes he is a little late. The barley is ripening, too. So are the oats. I think there is no wheat raised here; it does not pay. Mind you, I am not looking at the great Dakota grain fields and the immense reapers drawn by six horses each. The laws of God are the same. The rye was winter rye and it was sown before the snows came. It lay under the white mantle till the mantle melted and the shoots came up.

The neighbor who sowed the rye was not impatient. If he had been it would have done no good. People who believe do not get impatient, at least they are patient in proportion to their believing. I do not think, however, that the patient waiting of my friend who sowed the rye was an illustration of faith. He believed that the rye would survive the winter, because he had known rye to do so ever since his earliest boyhood. He believed in the autumn that the snows would come, because snows had come every winter in his memory. He be-

lieved that the summer sun would transmute its golden rays into the grains of rye, because summer suns had always performed this alchemy. Believing from past experience is not faith. But if some person from the torrid zone, totally ignorant of our climate, had suddenly come here and witnessed the scattering of the rye seeds, and then saw the furious snow fall and felt the icy cold, and naturally was certain that the seed had perished, to believe the farmer's assertion to the contrary and his prediction of a harvest months onward, would have been faith in the farmer. Patience then would have been a merit. It would be walking by faith, not by sight.

I wish to suggest that impatience for results, at least in its tendency to cause discouragement, is not wise. Of course I run against the danger of seeming to justify indifference and inefficiency. But we are always running against dangers in every discussion. We have often heard it alleged as a remarkable qualification that some men are "hustlers." I do not know the origin of this term, but I frankly confess that it does not convey to me the idea of the highest kind of quality or even of force. I am sorry to shock somebody, but it seems to imply a tremendously busy man rushing around on frantic errands, planning and plotting without much depth in either and doing a rapid business as long as his courage lasts. I may be entirely mistaken, and perhaps a "hustler" is merely a man of activity and energy. If so let us hope that some respectable word may be substituted. Let us have something which does not on the face of it suggest what is hasty, superficial and temporary.

Last summer, in some lowlands not far from where I am now writing, I had a two-mile drive in a dark evening. There was as gorgeous a display by fireflies as I had ever witnessed. Literally, there must have been millions of them. It was a beautiful scene, but I prefer something more permanent for light. The fireflies die in twenty-four hours. I prefer the moonlight. During a lifetime we find it more reliable. We can look forward and calculate. Some societies have their monthly meetings on the Wednesday or Thursday "nearest the full of the moon," and they could, if they cared to, specify the proper day of each month for generations to come. There is steadiness in this reckoning. Plans which look forward patiently are plans which accomplish most in this world. The fireflies were flitting and dancing in every direction. I wonder if they had any purpose.

In the obscure realm uniting the common laws of nature and the subtle and invisible laws of mental and spiritual progress there is certainly room for real faith. It may be that the spiritual laws are as exact as the laws of the planting and reaping, but we do not see them so clearly. Certainly we do not see progress so readily. Plans have to be laid. Their development must reach into the future. Work will not amount to much if it does not have its place in some outline which looks considerably forward. Of course there are daily routine duties which require little planning as to the future because their execution is hardly in the future. But just according to the length of the future required for ripening must be the forward extent of the plan proposed.

I think if I were in the pastorate I should plan the general outlines of even pulpit work for a year at a time. One could not plan this very minutely and flexibility would demand a place, but the salient points could be established with a view to a systematic presentation of truth adapted to the needs of all classes of hearers. This would require faith in the plan, but it would rest upon the belief that a well-instructed congregation, not left in ignorance of any of the great Scripture truths, would eventually best exhibit the influence of the Word of God. To do this one would have to sacrifice much firefly business. It requires patient faith to wait for the results of far-reaching plans.

More than this, it is a sign of true faith in God's methods that one patiently endures disappointment in the slowness of movements near at heart. We think that certain great objects ought to be immediately accomplished. We devise short cuts to the desired result. If these fail we may think that the movement fails. But this is not so. Great movements never fail. We can remember, some of us, when a general said that the campaign near at hand was to be "short, sharp and decisive." But this was not to be. It took that year's campaign and two years more of war before the end came. There is seldom much lost, if anything, in the delay which appears to belong to most advance. If one has faith he knows that success is sure in due time. There may be apparent setbacks. Some petty legislation in religious circles, for instance, may appear decisive. But if it stands in the way of healthy progress it is a mere eddy on the edge of a great stream, or a slight ripple on the surface of the water. It is a sad thought, but terribly significant, that the coming generation will soon be put in control by five years of deaths. See what that generation is and you see what will soon be in power, and what will be in power simply by the inexorable law, which you can leave to itself.

Patience. Things are not going to destruction just yet. I will turn to what may seem a not very dignified illustration, which I use for its practical value. It is not a case unknown to some who read this when a brother in distress and alarm will come for advice. He pours out substantially as follows: "What can we do? Our minister is not satisfactory. He does not draw the young folks. We are falling off. The subscriptions are diminishing. Our congregation isn't half what it was two years ago. Brother So-and-so does not like him, Sister So-and-so is tired of his preaching. The Methodist church will go right by us if this thing continues. Strange that the deacons don't see it, but his friends stand by him. We must get rid of him, or we shall go all to pieces." Now, assuming, what is not always the case, that there is a lack of success, the proper answer is about like this: "No, brother, your church is not going to pieces. The other church is not going by you. Your congregation has not fallen off fifty per cent. If a change is really needed the deacons will soon see it. Those whom you call the minister's 'friends' will also see it. If you endeavor to turn out the minister by force of numbers you will make people think he is persecuted, and you will simply create a division, which will

probably last a generation. Be quiet. Do your own duty as a Christian. Things will inevitably take their own course. When a change is needed the minister usually has sense enough to know it and grace enough to make it. If not, the time will come when the necessity will be apparent. Do you drop the whole subject and let what you call his 'friends' bear the responsibility. You can endure as long as they can."

This principle will hold good in other places besides a church. A rigid and uncompromising power may wisely be left alone to bear the entire responsibility and reap the inevitable consequences. It will learn wisdom and reform itself.

#### HOW MOODY AND SANKEY CAME TOGETHER.

For nearly a score of years the names of Moody and Sankey have been linked together in the thought of the Christian world, and it would not be easy to say which is better known or more highly honored. Each has his own gifts, which are utterly unlike those of the other, but through all these years they have worked in loving harmony, and their united influence has been one of the mightiest forces the modern world knows. No doubt each would have attained distinction if they had worked altogether in separate spheres, but, considering the vast results of their joint labors, the providence which joined their lives is now so manifest that we are able clearly to see how each has supplemented the other and enabled both to do a greater work than would have been accomplished had they never met.

It was at Indianapolis, Ind., in 1870, that these two men first made each other's acquaintance. Mr. Moody was already displaying that zeal in evangelistic work which subsequently made him famous, though then his efforts and his reputation were confined largely to Chicago. Mr. Sankey's home was in Newcastle, Pa., where he was then serving as an internal revenue officer. His father was a banker and active in politics and held under Lincoln's appointment the important position of collector of internal revenue for four large counties in Western Pennsylvania. Young Sankey was then a Christian, having been converted a number of years before during a Methodist revival, and his talent of song had already begun to be used for his Master.

Coming to Indianapolis to attend as a delegate from Newcastle the National Convention of the Y. M. C. A., Mr. Sankey attended one morning a six o'clock prayer meeting, held in the basement of the First Baptist Church, led by Mr. Moody. The singing dragged and Sankey, at the suggestion of a minister who was seated beside him, started up the familiar hymn, "There is a fountain filled with blood." It went well and was followed by other songs equally successful, and Mr. Moody became so interested that he looked about to see whence the new impetus in singing came. After the meeting closed, with characteristic quickness of decision, Mr. Moody, hardly waiting for an introduction, said to Mr. Sankey, "You're the man I have been looking for for the last eight years. Come and lunch with me." The invitation was accepted, and later in the day the two men

got together and the subject of a future combination of forces was talked over in downright earnest. Mr. Moody pressed upon Mr. Sankey the duty of at once joining him in Chicago, but to Sankey's mind there were some practical objections arising from his business and family connections. "I am a government officer," he said to Mr. Moody, "and may find it difficult to get released." "There is a better government to serve than this," was the reply that flashed instantly out. But, persuasive as Mr. Moody was, he did not carry his point then and there. Mr. Sankey took several months in which to consider the matter.

That very afternoon, however, the first Moody and Sankey public meeting was held, with no advertisement except the singing as led by Mr. Moody's newly-found friend. It was an outdoor gathering and the masses were there. Mr. Moody brought out a box from a store to a favorably located street corner, mounted it and there a short but fervent service of preaching and song was held. At the close of this open air meeting the two evangelists headed a procession for the Academy of Music, where the convention meetings were held, singing as they marched with the crowd into the Academy of Music, the convention having adjourned the discussion of How to Reach the Masses and gone to supper. When the delegates got back to the academy building they found it nearly half-full of the very "lapsed masses" about whom they had been discussing. Mr. Moody cut short his second address, dismissed the audience and went out with Sankey to get something to eat. Mr. Sankey was greatly impressed with these two meetings and said to Mr. Moody, "You are reaching the masses while other people are talking about it."

After the convention was over Mr. Sankey went back to Newcastle and talked the question over with his wife and family. He did not see his duty clearly all at once, but Mr. Moody kept writing for him to come to Chicago, and at last persuaded him to go out for a week to look the ground over. Arriving at Chicago in the early morning, he went first to Mr. Moody's house, reaching there just as family prayers were being held. Almost before Mr. Moody introduced him to his family he asked him to sing a hymn, and thus contribute his part toward the informal service of praise. Then the two men went out into the streets of the city, visiting the sick and unfortunate. That day must have been a notable one in the personal history of the two men who afterwards commanded the eager attention of great audiences on both sides of the sea. On this occasion, as two ordinary missionaries, they went about from house to house singing and reading the Bible and speaking the word of cheer and hope wherever it was needed. This was their first day's labor together. Evening meetings were held during the week in the Illinois Street Church, of which Mr. Moody was the head and leader.

On Sunday a large meeting was held in Farwell Hall and, as the organist happened to be absent, Mr. Sankey had to sing without instrumental accompaniment, not having even a small cabinet organ there. The effect of the service upon the people there was so marked that Mr. Moody turned to the singer and said, "You see I was right." There were that night not less than 100 in-

quiries. The earnest preaching and consecrated song had gone home to many a heart. From that time until the present these two men have been co-laborers and the story of their career here and in Great Britain is so familiar that it need not again be rehearsed. Their first trip to England was in June, 1873, and the reception which they met from the common people, as well as the recognition accorded them by men and women occupying high positions in church and state, made them conspicuous before the eyes of the civilized world, so that when they returned to this country they came with a reputation such as they had not possessed before their successes abroad.

The new gospel hymns which were used by these evangelists were especially pleasing to the English people. The solos sung by Mr. Sankey were mostly from his song scrap-book, and for a long time he would not have them published, but the demand for these particular pieces became so strong that he gave at first twenty-one of them for publication. They were first issued by Morgan & Scott of London, editors of the *Christian*, under the title, *Sacred Songs and Solos*, sung by Ira D. Sankey. The Christian public at once caught them up and the book attained a great popularity. It now contains 750 pieces. About this time P. P. Bliss, another sweet singer, had attained some note as a composer and had denominated the little collection which he had made, mostly of his own writings, *Gospel Songs*. On the return of Moody and Sankey to this country in August, 1875, when it was seen how eager was the public for such literature, Mr. Sankey and Mr. Bliss deemed it wise to consolidate their books into one and compromised on the title *Gospel Hymns and Sacred Songs*. The first edition wore well and did not wear out, but, since Mr. Bliss, Mr. Sankey, Mr. McGranahan, Mr. Stebbins and others kept producing songs, it was natural that there should be subsequent compilations, and so *Gospel Hymns No. 1* was followed by *Gospel Hymns 2, 3, 4, 5 and 6*, until today, in every Christian land to which our missionaries have gone, they are to be found. There are probably now in circulation not less than fifty million copies of the various editions of these books. They have been translated into twenty different languages.

Little did the two men who met for the first time in Indianapolis in 1870 dream of what would come of their introduction to each other; of the deep and abiding attachment that would grow up between them, unmarred by anything that approaches friction; of the great congregations all over Great Britain and the United States whom the one by his sermons and the other by his songs would powerfully influence; and of the large related interests and educational movements which have taken their rise from their combined energies. They were ordinary men in 1870, they are ordinary men today; but, yielding their lives to God, caring little for the praise of the crowd and caring much for the kingdom of heaven, God has enrolled them among His chosen servants.

Messrs. Moody and Sankey have just received a petition, signed by a large number of ministers and others, asking them to return to London this fall for another season of evangelistic work in that city. No definite answer has yet been given. H. A. B.

## SIX OLD ENGLISH DIVINES.

II. THOMAS FULLER.

BY PROF. A. H. CURRIER, OBERLIN SEMINARY.

"Next to Shakespeare," says Coleridge, "I am not certain whether Thomas Fuller, beyond all other writers, does not excite in me the sense and emotion of the marvelous." The subject of such high encomium was born in 1608 in an English rectory, the son of Rev. Thomas Fuller of Aldwinkle. The wit for which Fuller was remarkable seems, however, to have been *mother-wit* rather than an inheritance from his father. She belonged to a gifted family, which numbered among its members scholars and divines of distinction. The son early displayed a remarkable precocity of mind. Entered at Queen's College, Cambridge, in his thirteenth year, he received the degree of A. B. at seventeen and that of A. M. at twenty. Made curate of St. Benet's, Cambridge, at twenty-two, he immediately acquired popularity as a preacher and "attracted the audience of the university."

Ecclesiastical preferment came rapidly. The following year he was chosen Fellow of Sydney College and prebendary of Salisbury; four years later rector of Broadwindsor, a rural charge which he had six years. Here he composed *The Holy War* and *The Holy and Profane States*—the latter one of his best works. Here also he married and had a son born to him. He had an irresistible inclination to literary production. Robert South describes him as "ever scribbling, and each year bringing forth new *folia* like a tree."

On the eve of the Civil War, forecasting the coming storm, he removed with his family to London, the better to observe and, if possible, to shape the course of events; also to obtain, for the furtherance of his literary work, the advantages of its libraries and the society of its learned men—those "standing and walking libraries," as he called them. Obtaining a hearing in various pulpits through the influence of friends (he found friends everywhere), he quickly acquired celebrity as a preacher and was invited to become lecturer at the famous Savoy Chapel, where his audiences overflowed the place of worship and extended out into the chapel yard, "the windows of that little church and sextonry so crowded, as if bees had swarmed to his mellifluous discourse."

In his preaching he labored hard to allay the public ferment fast ripening into war. As well might a song sparrow, persistently singing its fair weather notes while thunder clouds darken the sky, think to silence their thunders and bring back the sunshine! The bird gets drenched unless, retiring before the storm, he seeks a timely shelter. Similar was Fuller's fate; his endeavors at peace, instead of turning back the tempest, exposed him to the wrath of both parties in the strife. At the same time, to add to his trouble, his wife died, leaving an infant son. When the storm at length broke he sided with the king and offered to serve as chaplain in one of the royal regiments—that of Lord Hopton. For five years he accompanied this troop, showing upon occasion that he could fight as well as preach and pray.

The best known and most valued of Fuller's literary works had a vital connection with his army life. For the religious among

the soldiers and the royalists in the towns, like Exeter, occupied by them, he published, about the year 1645, *Good Thoughts in Bad Times*, and two years later, as their cause grew darker, *Good Thoughts in Worse Times*. The materials for the still larger and most important of his works, *The Church History of Britain* and *The Worthies of England*, were gathered as he marched with his regiment hither and thither through the land.

In every town and city of importance to which he came he spent much of his time in studying its antiquities and monuments, cultivating assiduously the acquaintance of the more intelligent and respectable persons of the place. "Nor," says his biographer, "did the good doctor ever refuse to light his candle, in investigating truth, from the meanest person's discovery. He would endure contentedly an hour or more of impertinence from an aged church officer, or other superannuated people, for the gleanings of two lines to his purpose."

It was a long time, however, before the valuable stuff thus accumulated was woven into the completed fabrics which they finally composed, the *Church History* not appearing until 1655 and *The Worthies of England* not till after his death. The danger and disquietude to which he was exposed forbade prolonged successful effort. As he quaintly says, "I had little list or leisure to write, fearing to be made a history, and shifting daily for my safety. All that time I could not live to study, who did only study to live."

After the overthrow and ruin of the royal cause, Fuller repaired to London and resumed with avidity his literary work. His moderation of tone during the late Civil War now had its reward and he found good friends from both sides. They received their reward by having their virtues extolled in the numerous dedications of his works—dedications so felicitous that they are as readable as anything he wrote. Among these friends was the Earl of Carlyle, who presented him with the curacy of Waltham Abbey, and John Howe, one of Cromwell's chaplains. In danger of losing the living of Waltham Abbey through Cromwell's famous Ecclesiastical Court of "Triers," before whom he was summoned for examination, Fuller appealed to Howe for his friendly assistance, saying, "Sir, you may observe that I am a pretty corpulent man, and I am to go through a passage that is very straight; I beg you would be so good as to give me a shove and help me through." By Howe's counsel, joined to his own prudence, he was enabled safely to pass the dreaded ordeal.

Another powerful patron was Hon. George Berkley of Cranford House, by whom he was presented in 1658 with the Cranford church rectorship. At the Restoration Fuller was made one of the royal chaplains, and was about to be made a bishop when he died of a malignant fever, Aug. 16, 1661, in the fifty-fourth year of his age. He was buried in Cranford church, where a mural tablet says that, "while he was seeking to immortalize others [by his *Worthies*, which he was just finishing], he himself was immortalized."

As described by his contemporaries Fuller was above the medium height, graceful in carriage and courteous in manner. He had

bright blue, laughing eyes and a frank, ruddy countenance, set off by light, curling hair. "The cheerfulness and facetiousness of his temper," we are told, "added to his wit and learning, made him generally beloved. He was so engaging . . . that he made his associates pleased with their own conversation as well as his; his blaze kindled sparks in them till they admired their own brightness." "We verily declare for ourselves," says a reviewer of his life and writings, "that if we had the power of resuscitating any man from the dead to enjoy the pleasure of his conversation, we do not know any one on whom our choice would sooner fall than Fuller."

Happily for lovers of literature he still lives for them in his works, and these are among the most interesting in the language—good companions for dull, heavy hours. Their chief characteristic, as already intimated, is their wit—*inexhaustible* and infinitely varied, but without acerbity. It was like sweet oil, never like oil of vitriol. Such self-restraint in people of wit is very rare. His wit is conjoined with real wisdom, to which it gives a spicy flavor. In all his rollicking mirth the lessons of wisdom are not forgotten. Because to the average mind they are dry and unsavory he tries to make them more palatable, and in this endeavor he is marvelously successful. His fancy, or illustrative faculty, was also remarkable, second only to his wit in its power of lending attractiveness to his moral and religious teaching. Gems of thought are scattered by it with careless prodigality upon almost every page of his works.

Another noticeable quality of Fuller's writings, growing out of the two preceding perhaps, is his vivacity. "His way of telling a story," says Lamb, "for its eager liveliness and the perpetual running commentary of the narrator happily blended with the narration, is perhaps unequalled." There is not a dull page in his luminous writings. Occasionally they are marred by bad taste and a tone of levity where seriousness is demanded, but this is their worst fault.

The following familiar passage from his *Church History* well illustrates the qualities of Fuller remarked upon:

Hitherto (A. D. 1428) the corpse of John Wickliffe had quietly slept in his grave about forty-one years after his death, till his body was reduced to bones, and his bones almost to dust. For though the earth in the chancel of Lutterworth, where he was interred, hath not so quick a digestion with the earth of Acladoma to consume flesh in twenty-four hours, yet such the appetite thereof, and all other English graves, to leave small reverberations of a body after so many years. But now such the spleen of the Council of Constance as they not only cursed his memory as dying an obstinate heretic, but ordered that his bones (with this charitable caution, if it may be discerned from the bodies of other faithful people) be taken out of the ground and thrown far off from any Christian burial. In obedience hereunto, Richard Fleming, Bishop of Lincoln, sent his officers (vultures with a quick sight scent at a dead carcass) to ungrave him. Accordingly to Lutterworth they come, summer, commissary, official, chancellor, proctors, doctors and their servants (so that the remnant of the body would not hold out a bone among so many hands), take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighboring brook running hard by. Thus this brook has conveyed his ashes in Avon, Avon into Severn, Severn into the narrow seas, then into the main ocean; and thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over.

## The Home

## MY BOOK.

BY CLINTON SCOLLARD.

Far, far a-field I stray  
 Today,  
 And make the limpid brook  
 My book;  
 I leave each printed tome  
 At home,  
 With what is herein set  
 Content.  
 And first of all I read  
 And heed  
 This word—thine hours let joy  
 Employ;  
 Lip thou a cheery song  
 Life long!  
 And then—to patience hold  
 As gold,  
 Though, wave-like, thou shouldst feel  
 The wheel;  
 And last—have trust, nor flout  
 In doubt,  
 But run thy brief swift race  
 In grace.

## THE COST OF EXTRAS IN WOMEN'S COLLEGES.

That the expense of sending a girl through college today is greater than it was a generation ago no one disputes. But as board and tuition have remained about the same the causes for this advance in cost must be sought for elsewhere. One reason for the change, no doubt, lies in the fact that the students come more largely from wealthy families than heretofore. The pioneer applicants for a higher education were chiefly girls who expected to earn their living by teaching, and therefore they coveted a better intellectual equipment as a means of securing more remunerative positions. But as soon as a college training became fashionable and popular there flocked to the doors of the colleges a host of young women who had no occasion to consider the question of self support. Naturally their incoming created a different atmosphere in the institutions which they attended. These girls transferred their luxurious tastes and expensive habits from the home to the college. The pioneers, on the other hand, surrendered some of the comforts of even a humble home, subordinating everything else to their one eager desire for a thorough education. The motto of this class was most emphatically, "This one thing I do."

That this influx of wealthy students is chiefly responsible for the extras which have increased college expenses is clearly shown in a recent article in *Harper's Bazar*. From a comparative study of the catalogues of the seven colleges for women, from personal interviews with college authorities, chats with students and graduates and peeps into their account books, the writer of the article deduced her facts. From them it appears that Mt. Holyoke leads in economy of outlay with a charge for board and tuition of \$200 per annum. Next comes the Woman's College of Baltimore at \$300; Wellesley and Smith at \$350 each; Vassar at \$400 and Bryn Mawr at \$475. At the Harvard Annex, where there are no dormitories or cottages, a student confessed that by the most rigid economy she pulled through on \$800 a year. The tuition at the co-educational institutions varies from nothing to \$200, reaching the highest point in the Massachusetts In-

stitute of Technology and the lowest in the State universities of California, Kansas and Wisconsin. At the University of Michigan the tuition is only twenty dollars.

It will be noticed that there is but a slight variation in the cost of living at the first five of the colleges named, and it should be said in justice to Vassar that the charge of \$400 includes such items as chemicals, laboratory breakages and board during vacation, all of which are reckoned as extras at most other places. But without dwelling further upon the small difference in the cost of essentials, let us consider some of the extras which help make the expense of a girl's education nowadays a formidable item in the minds of many parents. From the same valuable compendium of statistics already referred to we learn that the room decorations for the four years' course varies from \$5 to \$100. One Vassar girl spent \$75 for room decoration, debarring pictures, and \$97.75, in a single year, for extra laundry, stationery and books.

Another extra is class and society fees. The average sum expended at most colleges is \$15, but at Smith, where a student is restricted to membership in but one organization, the charge is only nominal. To this extra may be added the cost of lectures, concerts and entertainments of various kinds. In this connection it is well to point out the drain upon the physical system as well as upon the purse resulting from a too frequent participation in social festivities. A mother said to the writer not long ago that she was compelled to remove her daughter from college, not because her studies were too great a tax but because her health suffered from these outside diversions. "I had to take my choice," she added, "between seeing her an educated invalid or a healthy ignoramus, and I preferred the latter."

While the dress of a student cannot be reckoned among the legitimate expenses of a college career, it does, nevertheless, enter into the consideration of parents when debating whether they can afford to give a daughter a liberal education. Standards vary so greatly that it would be impossible for the faculty to exercise any control in the matter, even if it came properly within their jurisdiction. An outfit which to a millionaire's daughter, accustomed to the ways of cosmopolitan society, would seem the extreme of simplicity would appear truly elegant in the eyes of one of provincial training. The tendency unquestionably is toward increasing elaboration of toilette, but this tendency reflects the sentiment of the home rather than the school and should be checked, first of all, by the mothers.

In respect to dress and social customs in college we might well imitate English girls, who, in the esteem of their American sisters, lead a rather "poky" life. One of them, commenting upon Millie Fawcett's simple habits at the time she led all the male competitors as senior wrangler, said, airily, "O, well, anybody could take prizes to live in that stupid fashion!" Like most of her class this young American had no notion of sacrificing social delights for four years, and indulgent parents did everything in their power to gratify her ambition to combine study and pleasure. But the English student exercises self-denial in the direction of social enjoyments until

after graduation, thereby conserving both her vital force and her zest for them.

In private schools, also, there is more simplicity and less expense abroad than in America. Compare, for example, Mrs. Mary B. Willard's school in Berlin, which is one of the best of its kind, with one of similar grade in Boston. There the annual cost is \$600 and here it is \$1,400. Of course the advantages offered are not precisely the same, but the more luxurious surroundings in America partially account for the large difference in cost.

It should be said, however, that the extras in a girl's education are no greater than in a boy's, and the young women's extravagances, unlike their brothers', never degenerate into lawlessness and dissipation.

## MISS LARKINS'S MISSION.

BY ADELAIDE C. HAGGETT.

Miss Amelia Larkins had great faith in the Lord; she expected Him to perform miracles whenever He considered them necessary. Most of our faith is expecting miracles when we consider them needful. He was all the intimate friend she had, consequently her acquaintances called her "odd," which is no slur at all when you consider how much the Lord speaks of His closest friends as "peculiar."

Miss Amelia had lived forty-three years at South Willows and never discovered that she had any particular mission, save to keep the rambling old house which her father had left her spotless and give of her means as the Lord blessed her. She had read the Bible and fed soft custard and beef tea to a few old ladies, but both spiritual and bodily food was given and taken without comment.

Suddenly a mission shone so straight, so clear into her eyes that she blushed with shame that she hadn't seen it before. "I don't know how Thou hast ever had patience with me," she said to the Lord, as she gave a last survey to the sweet, clean "buttery," with its well-filled shelves, and pushed Peppermint, the big white cat, out on the vine-shaded piazza. "I'm going to bring back company, Peppermint," she said, as she climbed into the wagon at the door, "and you're to welcome them. The Lord's got them all picked out and waiting, but I've never set eyes on them."

Miss Amelia had a way of talking to the dumb creatures about the place as if they were human, and she chirruped to old Columbine, a name singularly inappropriate to the fat, clever gray horse which stepped carefully over the grassy-rutted road and ambled solemnly away toward the big city of roaring mills and rumbling carts, eight miles away.

Miss Amelia did her few errands and then went past the big stores, around the great corporation boarding houses, with their greasy, oilcloth-covered dining tables, their narrow halls, in which the smell of yesterday's boiled cabbage lingered on speaking terms with today's fried onions, down to the gates of one of the mill yards. She tied Columbine to a stone post a few steps away and took her stand beside the gate. It wanted but a few minutes of six o'clock, when the operatives would leave their work for the day. On the other side of the gate a little girl of about eight years stood leaning with that pathetic droop so often seen

on children of the very poor, the more pathetic because children are naturally the most alert little animals to be found.

"I do believe that's one of 'em," thought Miss Amelia. "Little girl," she said, "did you ever live in the country?"

The child looked at her stolidly.

"No; I never lived nowhere but in Lowell."

"Would your mother let you come and see me a spell, do you think? I live in the country."

"My mother's dead. Dad's dead, too. I'm a-goin' to get into the mill pretty soon. I don't do country work," with a slight scorn on her poor little starved face.

Evidently Miss Amelia Larkins's invitations were not to be received with the warmth she expected. She made another attempt.

"I wanted you to come on a visit. That's my horse and wagon, and I'll drive you in and back again. You shall have all the nice sweet milk you want to drink."

"I'd ruther hev tea; 'sides, me an' Jen's a-goin' to a dance tonight out to Greenview. Jen's my sister."

The big bell boomed out and the flood of humanity poured out of the open gates jabbering French, German, Italian and American dialect. Big and little, bad and —O, there must have been some good, but they were the small print of this great advertisement of God's need for help among these His human kind. Among them was Jen—laughing, joking, with rough repartee, in what seemed to Miss Amelia Larkins, spinster, a most awful way. She tried to cross through the crowd to speak to Jen, but they pushed and jostled her back. Then she accosted a haggard-eyed woman with thin lips that looked as if they were knotted inside with elastic cords pulling them in.

"Will you please come into the country to my house, visiting for a week?" she said, the courage fast leaving her.

"Visitor!" the thin lips snapped scornfully. "You'd better try to get a better looking one," and with a shrill laugh she went on.

Another and another were accosted and Miss Amelia grimly smiled, remembering her Master's slighted invitation to a greater feast. The crowd had dispersed and she was moving away when she felt a touch on her arm. She looked down, a long way down, to a shock of red hair partly covered by a faded shawl.

"I'm Reetsie. Jen's sister said as you wuz a-lookin' fer a girl to take. I'm strong an' I'm goin' on fer eight."

"Yes, indeed, I want you," said Miss Amelia, "but I'd rather calculated on older ones and more of 'em. Don't you know some mothers with little babies or young girls that are tired?"

"Is it Country Week?" said the child, doubtfully, "an' must we be good an' go to Sunday meetings?"

The small visitor was edging off. Miss Amelia clasped her hand affectionately. "The Lord sent the invitation and if you're the only one in this district in His name, why, it's my business to attend to you."

Reetsie stayed a week—a week of wondering joy, of quick comprehension, of peculiar silent intentness—then in the early morning she disappeared. Miss Amelia and 'Rastus, the hired man, hunted in all her favorite

haunts in vain. At last, in the late twilight, in walked Reetsie bearing in her arms a pallid, shriveled-up mite of a baby.

"I've got a pile fer yer, an' the Lord needn't be s'prised no more that we ain't ready to take any such givin's as these. I told 'em that you wuz well acquainted with the Lord an' He lived out here, an' you'd be in with your hoss an' I'd give up my chance—'twas the biggest one I ever had in my life," she said, a wistful look in her brown eyes, "but I've had a week of it, an' it warn't noways fair as I should keep it any longer."

"Reetsie! Reetsie!" said Miss Amelia, "I do believe the Lord sent you as a keepsake, and after this we'll do the Lord's work on shares."

#### SALVAGE MONEY.

BY GEORGE ETHELBERT WALSH.

The past few winters have witnessed a great number of accidents and delays to our big ocean steamships, and the extraordinary severity of the storms at sea has been largely responsible for this condition of affairs. In the whole history of our modern method of ocean travel accidents to the big liners have been surprisingly few, while the actual losses can be counted on the fingers of one hand. The loss of the White Star freighter *Naronic* is fresh in the minds of all, and the fate of the passenger steamer *Oregon* a few years ago has not yet faded from the memory of most people. In 1883 the *Circassia* went ashore on the southern coast of Long Island, and its fate is remembered with especial vividness on account of the great loss of life to the Shinnecook Indians, who went down with the steamer while trying to save the cargo.

Accidents to the large steamers of today involve an expense so great that it would not pay the companies to leave any loophole for chances in this line. The loss of a steamer at sea involves an expense that easily runs up into the millions, and an ordinary accident, such as the breaking of a shaft or some minor part of the machinery, may cause a loss of many thousands of dollars to the company. To avoid the possibility of such an expense the large liners now carry duplicates of nearly every part of the machinery, so that an accident can be remedied at sea without calling into service the assistance of other vessels.

When a ship or steamer is in distress at sea the signal for help is generally answered with alacrity by a passing vessel, for the reward given to the rescuers as salvage money is a sufficient temptation to attract most captains and crews. It pays some steamers more to tow into port a big ocean liner that has been disabled than to carry a cargo across the ocean. Compensation for such services runs from a few thousand dollars up to one hundred thousand or more, and frequently the amount of services given is quite disproportionate to the pay received. When the City of New York ran ashore off Sandy Hook on her first voyage to New York the tugs and lighters employed in getting her off received \$100,000 in salvage money for their services. When the engines of her sister ship, the City of Paris, broke down off the Irish coast in 1890 the freighter *Aldersgate* received over \$30,000 for towing her into port, although it delayed her only about two days on her voyage. At

the same time the steamship *Ohio* received \$3,000 for staying near the disabled steamship until the *Aldersgate* arrived, the former being unable to tow the big liner into port owing to a shortage of coal.

There are several other instances of accidents at sea to the big liners when heavy salvage expenses were paid by the companies. The City of Boston broke her shaft in 1882 not far from where the Cunarder *Umbria* had a similar accident the past winter, and it cost the company \$46,500 to have her towed into port. The steamer *Ville d'Alger* attempted to tow her first, but owing to the heavy waves she had to abandon her and leave it for the Cunarder *Samaria* to take her into Boston. The little tramp steamer, however, received \$6,500 for her unsuccessful attempt. Similar heavy salvage money would have been paid to the Hamburg-American liner *Bohemia* for attempting to tow the *Umbria* into port had not the latter reached port finally without assistance. The steamship *Venezuela* of the Red D line went ashore in 1889 on the Brigantine shoals off New Jersey, and the tugs and lighters engaged in hauling her off received \$40,000 for their work. The tramp steamer *Circassia* received \$35,000 for towing the steamship *City of Richmond* into Halifax Harbor in 1882, although it involved a service of only fifty four hours. The tramp steamer *Istrian* obtained \$23,250 for towing a Hamburg-American liner into Queenstown in 1885, and in 1888 \$15,000 salvage was awarded to a freighter for towing the steamship *California* into New York when disabled only 300 miles east of the city.

It is such expensive work to have even slight accidents occur to the large ocean liners that everything is being done by modern science to avoid them. It is not simply a question of safety to the passengers, but one of profit and loss to the owners. Every winter the heavy storms at sea are so severe that a few slight accidents occur, and in the summer the danger from reefs, sand-bars and rocks menaces the large floating steamers almost as much as the storms during the colder season.

The salvage money is paid by the owners of the rescued vessels to the captain, sailors and proprietors of the craft that helps to tow them into port. This money is given to the different ones by the United States District Court, sitting in admiralty session. The sailors are paid for the extra work they are called upon to perform and for any feat of daring in trying to save the property. The captain is paid a share of the salvage money for his skill and ability in rescuing the ship, while the company receives the brunt of the money as compensation for the wear and tear upon their steamer while towing the disabled one into port. The law recognizes the services of such a steamer even when she fails to give any practical aid to the disabled vessel, and a fair sum is allowed her for the efforts made. Salvage is allowed upon all property, hull or freight, and whether belonging to the Government or to private persons.

There is no fixed rule to determine how much money shall be allowed as salvage in rescuing a vessel from peril upon the ocean, and in each case the court decides independently the amount to be awarded to the captain, crew and company. It is not nec-

sary that the vessel should be in absolute danger when assistance is offered. If the assistance is accepted salvage money must be paid. If the crew of a steamer is decimated in numbers by virtue of sickness salvage can be claimed if assistance is given, either by standing near the vessel for a time or by lending a part of the crew for actual service on board of the disabled craft.

Formerly a hardy class of sailors living along dangerous parts of the American coast made a good living by attempting to save vessels that were cast upon the reefs and rocks. They knew the dangerous points well enough to avoid them, and they could board stranded vessels with ease to relieve them of their cargoes. In the course of time lighthouses and beacon lights were established, which guided the mariners better and fewer vessels were wrecked each successive year. The coast sailors were then led into the temptation of using false beacon lights to lure the passing vessels upon the rocks at night time, and the so-called "coast wreckers" were brought into existence. This practice now has nearly, if not quite, died out, and wrecking is seldom resorted to.

There is no salvage allowed for saving life. This is considered a higher and more important duty than the work of saving property and services of this nature are usually rewarded in other ways. Nor are sailors allowed salvage money for saving their own vessel when in great peril at sea. It is only when they depart from their ordinary work to rescue property from destruction upon the high seas that salvage money is given, and then it is generally distributed to the rescuers generously.

#### AN INTERESTING CORNER AT THE WORLD'S FAIR.

BY HELEN MARSHALL NORTH.

Down the long Columbia Avenue which divides the ground floor of the Manufacturers Building at the World's Fair all sorts of beautiful and curious objects attract the sight-seer's gaze. But there is one corner in the pleasant little home which Denmark has made for herself on this grand avenue which is devoted to treasures more precious and more enduring in their associations than all the displays of gold, porcelain, bronze and gems.

In this corner, to the right as you enter, stands a noble statue of that prince of story-tellers, Hans Christian Andersen, and about him are gathered so many things connected with his home life that one feels as if he were paying a visit to the dear old gentleman. First, there is an exact reproduction of the door of his house and the windows on either side, all curtained simply in white muslin with summery green bands, and set on the sills are pink and red hyacinths in glasses. Beyond there is a glimpse of sails and the sea. And here is the story-teller's quaint mahogany easy-chair, which he may just have left, and his sofa, with its funny little sofa pillow embroidered with two tall herons. On the broad table with its green wool cover, that might have come from New England, is a saucer of white snow-drops, not the real ones, of course, but a very good imitation, and you know how much he loved the snow-drop.

In the corner stands a clumsy tall stove

of the peculiar German fashion, and there is a fine broad writing desk of mahogany inlaid with lighter wood, where the owner loved to sit and dream out stories for his child audience. Here, too, in a large case, are his busy pen, now still forever, a substantial inkstand and a beautiful carved ivory paper knife. Many photographs of the writer are hung on the walls, and near the bookcase are his hatbox, traveling-bag and, really, his own silk hat, all placed so naturally that one fancies that the owner is about setting out on a short journey instead of having already gone on the last long one.

A stand of plants and a large hall clock, a modest white doorplate, a fat watch which told its noble owner the hours and a lock of fine black hair each tells a story of the life and daily homely affairs of the dear Hans Christian Andersen. His best memorial, however, is in the long rows of books translated into many languages which have been read by young and old people, and will still go on their journeys when even these well-cared for relics are no longer in existence.

#### HIGH LIFE.

It's a swing and a sway  
This hot summer day  
When down there you're tired and dusty!  
It's a tip and a tilt  
With nobody split  
'Mid oak boughs far spreading and lusty!

On the earth? gracious me,  
What fun can there be  
For groundlings? I beg you'll excuse me!  
Its worms are quite good  
As tested health food,  
But for anything else—you amuse me!

Up here it's so gay  
In Far-Rockaway,  
With fresh air and green leaves and teeters!  
I should think you would die  
So far from the sky,  
Poor wingless and featherless creatures!

Who wouldn't like best  
A well-built nest?  
It really is worth cultivating.  
Come, isn't it so?  
Confess, down below  
'Tis a dull place for singing or mating!

—Marcia B. Jordan.

#### AN ELEPHANT'S RUSE.

A droll sight in Central Park, New York, on hot days is the way in which elephants protect themselves from the rays of the sun. One would suppose that a native of India would not mind the summer temperature of our climate, but evidently these sagacious animals do suffer from the heat and find a way to temper it by tossing the hay in their inclosure upon their backs. The elephant prefers newly mown grass, probably because it feels cooler than hay, but either will do when the mercury gets among the nineties. The covering is a protection, too, from that other annoyance in hot weather—the flies.

#### SEEING A COMET GROW.

Never has this old earth of ours come so close to a comet as during the last month when one approached within 38,000,000 miles of us. Its movements were watched with intense interest by astronomers, and one night Professor Frisby of the naval observatory at Washington noticed a long

streak of greenish white light shoot out from the comet and extend itself almost to the zenith. At first he thought that the aurora borealis had sent out an advance notice of a brilliant engagement, but as there was no flickering he decided that he had seen a comet in the process of development. He said: "They are erratic bodies at best and this one had reached a stage where it was ready to throw out the long streak of luminous gas which we call a tail. It was not a bushy tail but a long ribbon of light about three times as wide as the moon." The same freak was observed by other astronomers in different places.

#### WONDERS IN PHOTOGRAPHY.

How to photograph colors is one of the problems which deeply interests scientists of today. A French artist, M. Lumière, has finally succeeded in securing fairly good results in this line of photography and his pictures are now on exhibition at the World's Fair. Among them may be seen a bouquet showing all the delicate hues of various flowers, also a cottage in full sunshine surrounded by shrubberies, and another representing a corner of a park with the blue sky overhead. Two difficulties arise in the process. One is that a long time is required to take an impression in colors and the other is that no proof on paper can be obtained. But doubtless some "wizard" like Edison will soon discover a way to remove these drawbacks. Another French invention is the photographing of animals in motion, so that the galloping of horses, the leaping of athletes, the flying of birds, the swimming of fishes and many other forms of vital action are now taken in the fraction of a second.

When four-year-old Carl saw waffles for the first time he cried out: "O, mamma, look at the cut glass pancakes!" and nothing could more accurately describe the peculiar indentations which the waffle irons leave.

**CLEVELAND'S**

Bread, biscuit and  
cake raised with

**Cleveland's**  
Baking Powder

keep their fresh-  
ness and flavor.

The reason is, the  
leavening power of  
Cleveland's is pro-  
duced by pure cream  
of tartar and soda  
only,—not by alum,  
ammonia or any other  
adulterant.

Cleveland's is  
"Pure & Sure."

**BAKING-POWDER**

W  
?

**CONVERSATION CORNER.**  
ORLD'S Fair has just been suggested to me by an honorary—and honored—member to begin the W column with, but by this time she will have read our first installment of exposition letters in last week's Corner. So that I will substitute the great name of **Washington** for our first topic. Do you not

think he was a greater man than Columbus? I suppose that Columbus, who you remember sailed away from — on the day this paper is dated in the year —, would have discovered America all the same if Washington had never lived, but if there had been no Washington should we have had a Columbian Fair? Would there have been any United States to hold it in? Would not our country have been now a province of Great Britain and all of us subjects of Her Britannic Majesty? A teacher, addressing his school on Washington's Birthday, claimed that he (Washington) was the greatest man of his time in the world, and Edward Everett's famous oration (which I went a long distance to hear some forty years ago) proved that he was the greatest man that ever lived in the world—a good subject for a composition or debate. Now read this letter:

JACKSONVILLE, ILL.

*Mr. Martin:* I have copied the following from the New Annual Register for 1792, published in London in 1793: "Philadelphia, June 2, 1792. . . . Presented to the president of the United States a box, elegantly mounted with silver and made of the celebrated oak tree that sheltered the Washington of Scotland, the brave and patriotic Sir William Wallace, after his defeat at the Battle of Falkirk, by Edward first. This is from the earl of Buchan, . . . who obtained leave to make it over to a man whom he deemed more deserving of it than himself and the only man in the world to whom he thought it justly due. Lord Buchan has requested of the president that on the event of his decease he will consign the box to that man in this country who shall appear in his judgment to merit upon the same consideration that induced him to send it to the present possessor." Can you tell me to whom Washington gave the box and in whose possession it is at present? Yours truly, F. J. F.

This curious extract, a hundred years old, though rather long, gives us hints of Scottish history which you may follow out with interest. The Earl of Buchan, by law of primogeniture, had the name of nobility but not the talent of his celebrated brothers, Harry and Thomas Erskine, the latter Lord High Chancellor of England and probably the most eloquent pleader ever heard at the English Bar. The "noble earl" was an antiquary and patron of literature, being a special friend of Robert Burns—who died July 21, 1796, ninety-seven years ago this very day of my writing. (Did I ever tell you my curious experience in getting admittance to the "schoolmaster's" house in Dumfries where the poet died?)

Lord Buchan had one of his residences at Dryburgh—be sure and pronounce that word rightly—near the home of Sir Walter Scott, who described his burial at Dryburgh Abbey in 1829 in his diary. He called him a person of "immense vanity, bordering upon insanity." The life of Scott has an amusing account of the earl's pompous arrangement for burying him a few years before, at a time when he was very sick. The memorable battle of Falkirk, by the way, was fought July 22, 1298—595 years ago tomorrow—and

you will find in Scott's Tales of a Grandfather (first series, chapter seven) a notice of his visit to the few surviving roots of that historic oak. You remember that Wallace was not killed at Falkirk but escaped and was captured at Robroystown, Aug. 5, 1305—588 years ago on the day when many of you will read this—and executed by Edward I. at London so cruelly that Scotland has never forgotten it. Wallace was himself a great man, in stature as well as in history, for a patriotic Scotchman took me in Burns's town of Ayr to a place in the street where two stones eight feet apart showed the hero's hight, according to some traditional story, which he told in such broad Scotch that I could not understand it.

But I have not answered Mr. F.'s questions. I have taken down from my "boyhood bookshelf" a little leather-covered life of "the illustrious Gen. George Washington" (published in Brattleborough in 1811) and find an item in his will directing that this box should be recommitted to the Earl of Buchan "and, in case of his decease, to his heir." Perhaps Washington knew his lordship's weakness and that it would please him to receive the box again; at any rate it was a wise thing for him to make that disposal of it, rather than to declare who was the greatest man in America after his death! I presume the present Earl of Buchan—a grandnephew of the giver of the box—has the relic safe in the ancestral halls.

While I write comes a card which keeps us among the British nobility:

VINELAND, N. J.

*Dear Mr. Martin:* Who is the Duke of Teck? Is he, or his wife, a descendant of George III.? Do they live in England? If so are they not British subjects? And is there not a law prohibiting an heir to the British throne from marrying a subject? Mrs. G.

This question, of course, relates to the recent marriage of Prince George, Duke of York, son of the Prince of Wales, grandson of Queen Victoria and prospective King of England. His wife was Her Serene Highness, the Princess Victoria Mary Augusta Louise Olga Pauline Claudine Agnes, daughter of Francis Paul Charles Louis Alexander, Duke of Teck. But her royal descent is through her mother, who was the Princess Mary, an own cousin of Queen Victoria, this Princess Mary having been a daughter of Adolphus Frederick, Duke of Cambridge, the seventh son of George III. Yes, they live in England—I think in Kew. (Q. Where is Kew? A. On the Surrey side of the Thames, where the famous Royal Botanical Gardens are located.) That is the important point of the marriage, that the future king has an English woman as his wife, and she is said to have been the only one in England eligible. There is a law regarding the royal family no member of which can marry without consent of the sovereign and in certain royal lines. I leave it to the Cornerers to say whether all this is any better than our simple American customs. I am sure it would be just as well to have called the royal bride *May Teck*, or, if we wished to be very polite, *Miss Mary V. Teck*.

I think we have got around to the beginning now, for Princess May was great-granddaughter of George III., who was conquered by our George Washington, and eighteenth great-granddaughter of Edward I., who conquered Wallace near the oak tree of Falkirk!

MR. MARTIN.

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3 August 1893

## The Sunday School

LESSON FOR AUG. 13. *Acts 21: 27-39.*

## PAUL AT JERUSALEM.

BY REV. A. E. DUNNING, D. D.

I would advise the teacher to read carefully chapters 21-23, and to tell to his class the outline of the story from the time that Paul left the elders at Miletus till he arrived at Caesarea under Roman guard. If the purpose of Paul in visiting Jerusalem and the purpose of Luke in giving the account be clearly understood, the story can be made vivid and interesting, and its climax will be seen to be the rejection of the gospel by the Jews for the last time. I have space to dwell only on these four things:

I. *The reason of Paul's visit to Jerusalem.* His great desire was to go to Rome, but when he was nearer Rome than Jerusalem he turned and went with haste to the latter city. Jesus had commanded His disciples to preach the gospel to all nations, beginning at Jerusalem. Paul had not begun there. His active ministry opened at Antioch, though just after his conversion he seems to have preached at Damascus and in Jerusalem and Judea [Acts 9: 28, 29; 26, 20]. But when he had visited Jerusalem it had been to confer with those who were already disciples. Now he went to make a final effort to persuade his fellow-countrymen to accept Jesus as the Messiah.

He failed completely. Nowhere else was his preaching wholly fruitless. Even at Athens he made some converts, at Jerusalem not one. But he put the responsibility for the failure on the Jews alone. As Jesus had pronounced on them the doom of those who had rejected all argument and persuasion [Luke 19: 41-44], so His apostle again extended to them the invitation of the gospel only to have them reject it utterly and finally. Twelve years after this Titus with his Roman army was thundering at the gates of the city and fulfilling the prophecy which Jesus had uttered.

It seems, too, as though Luke aimed to show how utterly depraved the Jews were, for while he passes by with brief notice, or none at all, many matters of great interest, he gives minute details showing how unreasonable and savage were the Jews, and how deliverance from their lawless hate came to Paul through the Romans. It was plainly a far greater advantage for Paul as a preacher of the gospel to be a Roman than to be a Jew.

But it must not be overlooked that Paul in this visit had no controversy with the Christian church in Jerusalem. Its members gave him a hearty welcome when he arrived [v. 17]. They rejoiced at the good news he brought of the conversion of Gentiles through his ministry [v. 20]. They in turn told him of the glorious effect of the gospel in the conversion of thousands of Jews. They sought to set him right with these Jews who had heard slanderous reports about his doings—that he had persuaded Jews to renounce Moses, to cease the ancient customs of the church and to break the law. They admitted that these customs were not binding on Gentiles, but Paul was a Jew and they asked him to act like one by fulfilling a vow in the temple with four other Christian Jews. This he at once consented to do, being ready to become all things to all men for the sake of furthering the gospel. It was by doing this that he got into trouble.

II. *The attack on Paul and its causes.* The scene in the temple should be made as real to the mind as though it had happened last week in Boston or Chicago. Paul could not have been very well known even to the Christian Jews, for he had been in Jerusalem only four times in twenty years. But they knew him by reputation and many of them were prejudiced against him as a heretic. He had attained such prominence also that his presence in the

city soon became widely known [vs. 21, 22]. When he had been nearly seven days in the temple fulfilling his vow he was recognized by some Jews who had seen him in Ephesus and had resisted his efforts to convert Gentiles there. They at once pointed him out as an enemy of the people and of the Jewish religion and a polluter of the temple. The excitement was as great as if in a church during service a number of worshipers should point to one man and denounce him as a thief or a murderer. The news swiftly spread through the city. Crowds rushed from every direction. Several men seized Paul and dragged him out of the court of the women and through the beautiful gate of the temple into the street, and the guards hurriedly closed the gates. As soon as they were out of the sacred precincts they rained blows on Paul with their fists and with whatever weapons they could seize, all eager to kill him. What were the causes of all this excitement against the apostle?

1. *Prejudice.* These people were very religious, and they believed that none but Jews could be saved; that Gentiles who did not become Jews, however faithfully they might strive to obey the light of nature and the law of the religion they did profess, could never be saved; and that to maintain that they could was a thing to be detested. Paul had maintained that Gentiles could be saved without becoming Jews, and by preaching that gospel had organized Christian churches throughout all Asia Minor and Greece. These Jews at Jerusalem had never examined his claim, but they had fought it, and now they were glad of a chance to fight him, for prejudice always delights more to punish a preacher of the religion it detests than to argue against the doctrines of that religion. I have not space to suggest parallels between this history and the history now being made, but they will suggest themselves.

2. *Ignorance.* These Jews had genuine reasons enough, with their views, to hate Paul. He had declared that men could please God without obeying the law of Moses, without circumcising their children, without worshipping in the temple or joining the synagogue; and this sort of preaching shocked and irritated them. But to this grievance they were ready to add any story that was not true which would justify their hatred of Paul. They had seen him walking in the streets with Trophimus, whom they knew to be a Gentile. They had supposed that he had brought this man into the temple. They did not know Paul; they did not know that he had done this deed; they did not know his gospel; the most of them had never heard him preach; but they were content to believe what they supposed, so long as it supported their prejudice. In that way many contentions have risen and rent the Church of Christ.

3. *Malice.* Prejudice and ignorance never go alone. The desire to damage the man against whom these feelings are combined always goes with them. These Jews tried to crush Paul's skull. Their successors in these days try to injure the influence of their opponents and to damage their reputations.

III. *The rescue of Paul.* The news of the riot brought at once to the spot the commander of the Roman garrison with a body of soldiers marching at double-quick step, for the excited condition of the Jews made the swift suppression of any outbreak absolutely necessary. The rioters knew that Paul would get justice at the hands of the Romans, and that they would get justice also, two reasons sufficient to cause them to cease beating Paul. He was arrested, but it was evident that the Jews did not know for what they had been beating him, for all the answer from them which the chief captain could get to his inquiries was the shout, "Away with him."

It is always pitiable when parties in a reli-

gious controversy have to appeal to the civil courts for the settlement of religious questions. It is a confession of weakness on both sides and a humiliation to the church. This, of course, does not apply to matters where all concerned wish to know what the law is as applied to the case, but to the disputes where one party seeks to dispossess and triumph over the other.

IV. *Paul's defense.* In the lesson this is only introduced. But an outline of it is necessary to complete the subject. A Roman officer gave him the opportunity to speak which the Jews had denied him, and the object of his visit was accomplished of preaching the gospel to them. He told them that he had been one with them and had as intensely hated the Christian doctrine and believers in it as they did; that a revelation from God had convinced him that he was wrong, and that much of that revelation had come to him through a Jew; and that from the same divine source from which he had learned that it was wrong to persecute Jewish Christians he had learned that it was right to make Gentiles Christians.

This last statement was too much either for their self-restraint or the restraint of the Roman authority. They were not ready to be convinced either by reason or revelation that Gentiles could be saved except by becoming Jews and obeying their law. They had but one response to the man who preached such a doctrine, and that was the same, whether by the mob or the judicial council, "Kill him." That was the one and only answer that the chief priests made to Christ's preaching. The Jewish nation went to pieces because leaders and people shut their minds to truth. They believed the creed of their fathers and were determined neither to add to it nor to take from it. When they thought they were most loyal to God they had closed their minds against Him. They have given one great lesson to mankind, which he that runs may read: those who grow in spiritual knowledge are continually laying off old things and taking on new things, and that church or nation will die which has not an open mind toward God as He appears in the life of today.

## HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Review the lesson of last Sunday and, using the paper ship, show the course of the sailing vessel from Miletus to Tyre. Describe the prayer meeting on the shore when the friends of Paul said good-by to him there. Make a landing at Caesarea and give the incidents of Paul's stay at that place. Draw a tiny guide-post here and write on it, *To Jerusalem.* Above it write, *The will of the Lord be done.* Explain that the journey to Jerusalem was full of peril, but that the brave servant of Christ must go wherever the Spirit showed the way.

Suppose a traveler bound for a beautiful city, and knowing that the way would lead through dark forests where there were pitfalls and many dangers, would he mind the darkness and the danger if he could always see the light from the city he wished to reach shining upon his path? Would he fear to follow anywhere if he knew he was in the right way, over which his guide had gone before? Paul was such a traveler. He saw always before him the light of the city of God. No way could be too dark or too dangerous for him if it was the way his Guide had pointed out to him. He was not afraid to go to Jerusalem among his worst enemies. They might bind his hands with two chains, as they did, but they could not bind him. Nothing but the love of Christ could bind the real Paul, who often called himself the prisoner of Christ. He was made a prisoner in Jerusalem by the angry Jews, but the prison walls could not shut him in here any more.

than at Philippi. (Show a picture of the castle of Antonia, or draw a strong tower on the board. Describe the tumult in the city and the arrest of Paul. Draw many lines to show the crowd surging around the castle and give some idea of the words of Paul spoken from the stairs. Write above the tower the motto of Paul everywhere, *The will of the Lord be done.*)

Think of a man, bound with two chains, surrounded by angry people crying for his life, standing calmly before them and speaking, not to defend himself and to get free but rather to point those who heard to the way of life. (Draw another guide-post here with rays of light above and write, *A witness unto all men.*)

#### THE CHURCH PRAYER MEETING.

*Topic, Aug. 6-12. Religion and Recreation. Jer. 31: 10-14; Zech. 8: 3-5; Luke 5: 27-29. (See prayer meeting editorial.)*

Y. P. S. O. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN.

*Topic, Aug. 13-19. How Much Have We Borne for Christ? Acts 21: 30-36; Phil. 1: 29.*

Riding once with a classmate over the plains of Dakota I ventured to question him about the hardships to which as a missionary to the Indians he was exposed. With an air of impatience he brushed the query by, saying: "I don't want you to go back East and exploit my sufferings. I take pride in being as able to ford as deep rivers and stand as cold weather as any cowboy or trader does out here on the plains. They do it in carrying on their business. Why shouldn't I do it for the kingdom of heaven's sake?" If this noble fellow, without a murmur, has for several years endured privations beyond the lot of many foreign missionaries, it hardly behooves us to complain who are surrounded by far more comforts and perhaps are not devoting our entire lives to distinctively Christian service. The difference between us and Paul is still more striking, and when we read in that stirring chapter in Hebrews about the early Christians who "stopped the mouths of lions, quenched the power of fire, were stoned and sawn asunder, wandering in desert and mountains and caves," our own Christian experience seems very tame and unheroic. And, at this moment, over in Turkey fellow-Christians are suffering imprisonment and exile for the gospel's sake. When have we suffered in body or mind or property because of our Christian faith? Has it ever subjected us to an insult or obloquy or unpopularity?

However, we shall never get our names on the roll of honor if we start out with that exclusive aim. Charles Dickens told his son once to do all the good he could and not make any fuss about it. And the same advice applies to this matter of suffering. It tends to breed spiritual pride if we sit down at the end of the week and count up all the things we have suffered, or may think we have suffered, for Christ. We shall be likely to include in the list some things that are of no credit to us at all and some things that were not even wise, to say nothing about being brave. Of all persons deliver us from the man who sets out deliberately to be a martyr.

"Is there no cross for us to bear" then? Most certainly do pain and sacrifice have their proper place in the earnest Christian life. Jesus Christ meant what He said when He ordered His followers to take up their cross daily and follow Him, and the cross is not outside our daily pathway. For one it is the misunderstanding and misinterpretation of his actions and motives by those whose esteem he values, for another it is loneliness of soul, for

a third it is great anxiety for others, and for still another it may be the constant pressure of grave responsibilities. Of all such is it true, as well as of those who are beset with intellectual doubts or bereft of their dearest hopes, that

Who patient bears his cross below,  
He follows in His train.

Every man must bear his own cross. Jesus bore His. And if we bear them in His spirit, not because we expect to have a halo about our heads, we shall come to know something of the fellowship of His sufferings and to see that thus human souls are made perfect.

*Parallel verses: Matt. 27: 32; Luke 14: 27; Acts 5: 40, 41; 9: 15, 16; Rom. 8: 17; 15: 1-4; 1 Cor. 4: 9-13; 6: 7; 9: 12; 13: 7; 2 Cor. 4: 7-11; Gal. 6: 2, 5, 17; 1 Thess. 3: 4; 2 Thess. 1: 4.*

#### PROGRESS OF THE KINGDOM.

MISSIONS IN SIAM.

Now that the attention of the world is being called to Siam by the present political disturbances it may be of interest to learn how the kingdom is progressing in this land of the sacred white elephant with its 6,000,000 to 10,000,000 of people. The Siamese and their cousins the Laos compose three-fourths of the whole population, and of the various other nationalities the Chinese are the most numerous and important. The Siamese have two religions, Buddhism and the worship of evil spirits, which, particularly among the Laos tribes, rival Buddhism in its influence upon the popular mind. Siam is a land of many temples. Nearly every village has one, while in the large cities their number rises to scores and hundreds. Each temple has its monastery, with many resident priests as well as young men and boys in training for the priesthood. The present king was for some time a Buddhist priest, according to the custom of most of the men in Siam.

It was as a possible door of entrance to China that Siam first attracted the attention of Protestant Christians. The very earliest effort on the part of Protestant for the evangelization of the Siamese was made by Mrs. A. H. Judson, who, by the help of a Siamese resident in Rangoon, translated the catechism prepared by Dr. Judson for the Burmans, also a tract and the Gospel of Matthew. The catechism was printed on the mission press at Serampore in 1819 and is believed to be the first Christian book in the Siamese tongue. In 1828 a Dutch missionary, accompanied by a worker of the London Missionary Society, visited the country and, convinced that here was an open door for missionary effort, sent out an appeal to the American churches and to the Baptist mission in Burmah for workers to occupy this field. The appeal was brought to America by the same trading vessel which brought the famous "Siamese twins." In response to the call our own American Board was prompt in sending out Rev. David Abeel, and the Baptists were not far behind in taking up the new work. The missionaries of both denominations at first carried on missions both to the Chinese and Siamese, but with the opening of China proper the laborers engaged among the Chinese were withdrawn.

It will be seen that from the very first the American Board through its representatives exerted an important influence in Siam. Among the workers which it sent out was Dr. D. B. Bradley, who, as preacher, teacher, physician, author, translator and printer, labored among the Siamese for thirty-eight years, long after the mission of the A. B. C. F. M. was given up. But of all other foreigners Rev. Jesse Caswell, a missionary of the board who arrived in Bangkok in 1840, exerted the most powerful and far-reaching influence. The king who then ruled Siam was a usurper, and the legal heir to the throne, while pur-

ing his studies in seclusion, became acquainted with Mr. Caswell and invited him to be his private tutor. In this way the future king of Siam gained a knowledge of English and of Western civilization. He learned to respect and admire missionaries and their work, especially in its educational features. When he ascended the throne the new king, who was the father of the present ruler of Siam, instituted a more liberal policy toward foreigners. Treaties were made with England and the United States, and upon the conclusion of the latter treaty the Siamese Government requested that one of the missionaries should be appointed consul. From that time until the present missionaries have been treated with kindness and marked respect. On several occasions the king has made liberal contributions to the educational and medical departments of Christian work. In 1890 a medical missionary was put in charge of the hospitals and a dispensary opened by the government in Bangkok with the understanding that he should not be restricted in his evangelical efforts.

The Presbyterians, as well as the Baptists and Congregationalists, are interested in the evangelization of Siam, and their mission began in 1848, about the time when the American Board gave up its work there, still continues and is now the only Protestant agency for evangelizing the Siamese. The Presbyterian Board of Foreign Missions has in Siam and the Laos provinces five stations, with thirteen ordained missionaries, twenty-one lay missionaries, of whom four are physicians, thirty-three native helpers and twelve churches with 1,114 communicants. There are also twenty-one schools with over 600 pupils, four hospitals and two mission presses. An important step was the opening of a mission to the Laos tribes, the inhabitants of the six provinces tributary to the King of Siam, which constitute the northern half of his dominion. The first missionaries and Christian converts in these districts were subjected to severe persecution, but since a proclamation of religious liberty made by the present enlightened king the Christians have met with toleration among the Laos, as elsewhere in Siam.

Thus it will be seen that the whole land is now open for missionary effort, prejudice has been overcome, the whole Bible has been translated, revised and published in Siamese, as well as several other religious and educational works, and a broad foundation has been laid for Christian work.

#### THE WORLD AROUND.

The latest news from Bishop Tucker in Uganda relates to the ordination of seven native Christians as deacons, two of whom are among the greatest chiefs in the country. One of them is ruler under King Mwanga of a vast territory, and his espousal of Christianity is sure to have an important influence over his subjects. The bishop looks upon these men as members of an order of permanent deacons who shall be supported by the native church. He writes that during the last few months 40,000 reading sheets have been sold, which means that not only 40,000 people but six times 40,000 are learning to read. A quarter of a million souls under instruction in this branch of learning is a good record for this part of Darkest Africa. Bishop Tucker's description of a recent confirmation is interesting. He says:

Seventy-five were confirmed, all adults. This was the first confirmation in the new church, or, as I think I must call it, the cathedral. It is certainly worthy of the name. For Central Africa it is as wonderful a building as Durham Cathedral is for England. There are nearly 500 trees used in it as pillars; some of them needed several hundred men to carry them. The order and decency of the service is not admirable. It was a more reverent ceremony than many which I have attended in England.

## Literature

### DEMOCRACY AND LITERATURE.

In an interesting paper in his new volume of Essays, *Questions at Issue*, Mr. Edmund Gosse, an English author of growing distinction, discusses the influence of Democracy on literature. He takes a somewhat gloomy view of the subject. He believes that, without actually beguiling the best writers to lower the quality of their work, the democratic spirit tends to hinder, if not to starve, them by neglect of their writings, while it prompts the liberal and financially remunerative production of inferior literature. The highest class of authors, he claims, those who value their work for its own sake, seldom are able to support themselves by their writings. Neither Robert Browning nor Matthew Arnold, he remarks by way of illustration, received even a moderate income from his books until late in life. But a sensational, poorly written novel or a more or less humorous volume often sells by scores of thousands of copies.

There is truth in this view of the case, and too much. But it is not the whole truth. There is another and a more encouraging side of the case. Even if Mr. Gosse's judgment were to be accepted as to what sort of literary productions are inferior in quality, and many will refuse to accept it as their standard, the fact would remain that books which must be conceded to be cheap and poor in substance and style often do good service in developing the reading habit and in gradually training readers to select works of a better class. This desirable result is not reached uniformly, of course. It would not be safe to say that it is accomplished generally. But it is true in many instances, so many as to prove that the beneficial tendency at least exists and operates side by side with the detrimental. Moreover it is true increasingly. At any rate so testify many of those in charge of our public libraries, who have an opportunity of forming a fair opinion which exists much less often in England where there are very few public libraries.

Furthermore, Mr. Gosse certainly has been unfortunate in his selection of examples of neglected authors of the better sort. Neither Browning nor Matthew Arnold ordinarily wrote, and probably rarely tried to write, for people in general. Browning was too obscure for them, Arnold too fastidiously critical and sometimes too contemptuous. Mr. Gosse admits Tennyson's popularity but calls it a conspicuous exception and insists that Tennyson never wrote distinctly to please the public. This may be true, but he wrote what the public could understand and enjoy. It is a mistake to think that intellectual and literary superiority means writing over the heads of the world. Tennyson was an exception in that he won the popular favor which others fail to win, but otherwise he illustrated the general law. As the rule any author of ability and culture who adapts his spirit and manner to the public intelligence, giving them his best and loftiest thought in a form which attracts and pleases, wins popularity. American literature is rich in proofs of this statement, whatever may be true of English. It is quite proper for any one to write for a select and exceptionally trained circle of readers, but, if he have chosen to do this, and there-

fore naturally has not wide popular recognition, his admirers are debarred from asserting that the great public has neglected him.

### BOOK REVIEWS.

#### THE FREE CHURCH OF SCOTLAND.

He who reads two or three chapters of this volume, by Peter Bayne, LL. D., hardly will consent to lay it aside unfinished. It is history of the origin, the founders and the testimony of this noble branch of Christ's earthly church, written, with scholarly accuracy, with masterly pictorial power and with conspicuous gentleness and candor of spirit. It will be remembered that in 1843, impelled by conscience to protest against and resist the usurpation of the Court of Session supported by the British Parliament, to which an appeal had been made, some five hundred ministers of the Scottish Church seceded and organized themselves into the Free Church of Scotland. Their original grievance was the refusal of the Court of Session to allow to a parish its just and lawful right of objecting to the appointment of a pastor of whom they did not approve, and other issues became involved until the question with the ultimate seceders became whether they should be loyal to the ecclesiastical authorities or to Jesus Christ.

The decisive step was not taken hastily but only after every proper effort of remonstrance and appeal had been made in vain. It cost those who took it heavily. Their secession meant the surrender of their pulpits, salaries and homes, and in scores of instances it was impossible for a long time, as they foresaw that it must be, for them to find opportunities to live and labor elsewhere. It reduced many at once to dire poverty and cost some their very lives. It was one of the most heroic actions in the history of the Christian Church, and of course has proved a great and lasting blessing to Scotland and to Christianity. It has not lacked appreciative historians but we know of no one whose account of it deserves better than this to be accepted as a standard work. Dr. Bayne has written with enthusiasm, which is not surprising, but he also has preserved his judicial self-control and has rendered his pages more than ordinarily interesting. The subject and the writer are worthy of each other.

Among the striking features of the book are its pictures of the great leaders in the Free Church party and their opponents—Chalmers, Candlish, Cunningham, Guthrie, Begg, and others. They are remarkably vivid and lifelike and are discriminating and just. Seldom does any one exhibit the peculiarities and even weaknesses of another with such evident fidelity and yet so kindly and even lovingly as Dr. Bayne, in the case of Dr. Begg, for example. For those Americans who personally have seen all or any of these men the volume has especial interest. They must be comparatively few, however, yet a multitude of others will read it with hardly less intense satisfaction. It deserves a very large circulation and a cordial welcome in all branches of the church. [Charles Scribner's Sons. Imported. \$2.25.]

### OTHER RELIGIOUS BOOKS.

The author of *Spiritualism Examined and Refuted* [\$1.50], Rev. J. H. Dadmun of Camden, N. J., probably does not exaggerate the evils which are due to Spiritualism and we

sympathize cordially with his purpose to refute its claims. Yet we cannot commend the book as fully as we should like to. The reasoning is not always conclusive. For instance, although it is undoubtedly the fact that insanity, suicide, murder, etc., have become much more frequent than they were before Spiritualism became prominent, it does not follow that this delusion is the principal cause of their increase, which the author seems to imply, although he avoids actually saying so. It is quite true, however, that it has not improved the world and is responsible for many examples of these evils. Again, we do not indorse Mr. Dadmun's positions that immortality is conditional and that Spiritualism cannot be refuted if the immortality of the soul be admitted. We cannot take space to argue the subject, but it is fair to say, in general, that the author is more earnest and conscientious than scholarly. From a literary point of view his book leaves much to be desired. In portions the sentences in italics and capital letters of different sizes almost make the eyes ache, and the poetry, in which he indulges himself at times, and many of the humorous passages weaken the impression of the book seriously.

Individuality is the keynote of Rev. Robert Tuck's volume of studies of character. It is entitled *Revelation by Character* [Wilbur B. Ketcham. \$2.00] and it is a series of short essays concerning Biblical personages, emphasizing in each case what the author understands to be the characteristic quality of the individual. Patient Noah, Self-conscious Lot, Bargaining Jacob, Undisciplined Saul, and Fretful Jonah are some of their titles. The author may not have succeeded in every instance in selecting the most conspicuous quality from which to draw his lessons, but his suggestions are never very far-fetched and are simple, practical and spiritually useful.

In March, 1892, Rev. J. D. Wells, D. D. delivered three lectures to the students of Princeton Theological Seminary which now have been printed under the title, *The Pastor in the Sick-room* [Presb. Board of Pub. & S. S. Work. 50 cents]. They are practical, sensible and suggestive. The author makes no claim of special wisdom but his book is of high merit and every young pastor and theological student should read it carefully. Its value will become increasingly evident with every additional year's experience.—Mrs. Dora C. W. Spratt has compiled a pleasant collection of selections in prose or verse expressive of the beauty and sanctity of married life, the mutual joys and duties of husband and wife, etc., and they are tastefully bound in a little book called *Married Life* [B. Griffith. 75 cents]. It is intended as a wedding souvenir, and contains a certificate which any who desire can have filled out by the officiating clergyman for preservation.

### STORIES.

Rev. J. F. Cowan blends the serious and the humorous very successfully in his new book, *Endeavor Doin's Down to the Corners* [D. Lothrop Co. \$1.50]. A Yankee farmer, somewhat uncouth on the outside, but full of grit and grace within, describes the history of the organization and labors of a Christian Endeavor Society. The dialect, which now and then seems a little strained

but generally is quite natural, renders the book harder to be read than it otherwise would be but undeniably adds a pleasant flavor of quaintness. The reader will laugh often and sometimes he will find the tears coming and he will not fail to perceive that the story is rich in practical good sense and piety of the most desirable and commendable sort. The hindrances to success are described vividly and so is the manner in which the divine leader sometimes overrules, at first disappointingly, the efforts of His workers, but only to do for them more and better than they dared expect. The book is good and will do good. There are a few illustrations which ought to have more artistic merit.

Capt. Charles King's stories of army life always are interesting and are apparently faithful pictures of actual experiences, or of occurrences well within the limits of possibility. The scene of *Foes in Ambush* [J. B. Lippincott Co. \$1.00] is chiefly the Southwestern country, among the Mexicans and Indians, and the narrative described is an attempt to plunder a United States paymaster which leads to a fight with the Apaches. A love story brightens the story pleasantly, and the book is exciting but not unwholesomely sensational. It is one of the author's best.—The sentimental element is conspicuous in *Bethia Wray's New Name* [Lee & Shepard. \$1.50], as is usual in the novels of Miss Amanda M. Douglas, the author, but this very fact will attract a certain class of readers whom the story is well fitted to benefit. It is a genuine novel, dealing with ups and downs of fortune and love in a quite romantic manner. It also is a wholesome Christian story, inculcating a sensible and noble type of piety without preaching about it. One of the best features of the book is its discriminating portrayal of fashionable life. It shows that amid all which is insincere and misleading there is true devotion and righteous service.

Here is another book about the Salem witchcraft delusion. It is *Dorothy, the Puritan* [E. P. Dutton & Co. \$1.00], by Augusta C. Watson. The author has caught the spirit of the sad times considered with a good degree of success and has shown skill in drawing her characters. The book calls for no special comment but is genuinely entertaining and in a general sense possesses historical merit. The style also is agreeable.—The boys will relish J. M. Oxley's story, *Archie of Athabasca* [D. Lothrop Co. \$1.25] which takes them up into the Canadian forests and tells them a thrilling tale of adventures in hunting, fishing and Indian fighting. It is exciting without being unwholesomely sensational and the region described has not been made too familiar by other authors. It will help to counteract the influence of trashy publications.—*Little Paul* [D. Lothrop Co. \$1.00], by Margaret Sidney, exhibits the ennobling influence of a certain school, even over most unpromising lads, and illustrates the power of a sweet and pure character. If there be a little carelessness here or there as to naturalness, it will not prevent the story from taking a strong hold upon many readers and doing them lasting good while it delights them.

#### CERTAIN JULY MAGAZINES.

There are, as always, several articles in the *Fortnightly Review* [Leonard Scott Pub.

Co. \$4.50] of surpassing interest. The apparent frame of mind in which Mr. G. W. Smalley has described *A Visit to Prince Bismarck* is perhaps open to criticism, but his narrative is vivid and engrossing. Grant Allen's picture of *Beautiful London* is a laughably satirical production, which many of his countrymen will read with all seriousness. Other valuable articles of an economical or political character are Miss E. March-Phillips's *The Progress of Women's Trade-Unions*; C. B. Roylance-Kent's *The Russian Intrigues in South-Eastern Europe*, a revelation of startling and shameful depravity on the part of Russian authorities; *Advance of the United States During One Hundred Years*, by Dr. Brock, a condensed summary of facts and figures; and Sir Richard Temple's sketch of recent French Movements in Eastern Siam, a cautious but significant statement of the recent situation.

In the *Nineteenth Century* [Leonard Scott Pub. Co. \$4.50] Hon. G. N. Curzon, M. P., who seems better posted on the Siamese situation than any one else who has spoken thus far, discusses The Siamese Boundary Question, exposing mercilessly the deliberate aggressiveness of the French and warning his own countrymen of the danger of Siam and of the risk to England of allowing France to go on as she has begun. The article contains a helpful map and should make an impression in England. It shows that Frenchmen at home as well as in Siam and its vicinity are bent on despoiling the natives of their soil. Prof. Goldwin Smith analyzes with something of skill the recent political situation at Washington. Rev. Dr. Jessop argues that the disendowment of the Established Church, whatever else may be said against it, is not a robbery of God, which it has been called. He makes a vigorous use of history which will not please some of his readers. To religious people Dr. Adolf Harnack's sketch of the history and meaning of the Apostles' Creed is the principal thing in this number. Mrs. Humphry Ward has furnished an introduction to the paper.

The current issue of the *New England Magazine* [\$3.00] numbers among its contributors Rev. J. H. Ward, who writes about Mt. Washington, and Dr. W. E. Griffis, who tells entertainingly Where Our Flag Was First Saluted, namely at St. Eustatius, W. I. Mr. O. F. Adams leads the reader enjoyably In the Footsteps of Jane Austen. Mr. Shillaber's delightful Experiences During Many Years are continued, Dr. E. K. Alden considers the Influence of Physical Features on New England's Development, W. B. Harte The Common and Human in Literature, and Henry Lambert Forests and Forestry in Europe and America. We suppose this to be the last issue under the former management, but the same editorial skill will pilot the magazine henceforth.

#### NOTES.

— The famous authority on the game of whist, known as Cavendish, is Mr. Henry Jones.

— The late Judge Nahum Mitchell's History of Bridgewater is out of print and copies now sell at from seven to ten dollars.

— Captain Mahan's Life of Farragut is advertised by its British publishers as a biography of "the great Confederate admiral!"

— The library of Legarde, the Orientalist of Göttingen who died recently, has been secured for the University of the City of New York.

— Mr. Henry J. Tiffen, of Montreal, has given that city his library, containing \$5,000 worth of books, as the nucleus of a public library.

— Paris has a society of novelists, called *Les Romanciers Français*, in which are a hundred members already. Nobody can be admitted, however, until he has published at least four novels.

— The D. Lothrop Company of this city, the publishers of the popular *Wide Awake*, are about turning it over to the Century Company and it will be consolidated with the *St. Nicholas*. This step is stated to be due to certain impending changes of the D. Lothrop Company's plans and methods.

— The late Dr. T. W. Parsons was an example, as striking as unusual, of a poet who appeared to care for neither fame nor pecuniary reward. Perhaps the fact that he was not in need of money contributed to this result but most poets seem to care for fame as much as, if not more than, for money.

— The *Publishers' Weekly* says that a New Jersey clergyman recently brought home from abroad a fine copy of the Samaritan Pentateuch, in which is a colophon stating that the work was written in 699, A. D., which corresponds to A. D. 1241. This date, if correct, shows the copy to be more than a hundred years older than the earliest dated Samaritan manuscript in the British Museum.

— The readers of the *Critic* have been voting on the ten greatest books of American origin. Such tests of course settle little or nothing yet possess a certain interest. The result in this instance is as follows: 1. Emerson's Essays. 2. Hawthorne's Scarlet Letter. 3. Longfellow's poems. 4. Mrs. Stowe's Uncle Tom's Cabin. 5. Holmes's Autocrat. 6. Irving's Sketch-Book. 7. Lowell's poems. 8. Whittier's poems. 9. Gen. Wallace's Ben-Hur. 10. Motley's Rise of the Dutch Republic.

#### BOOKS OF THE WEEK.

*Cong. S. S. & Pub. Society. Boston.*  
*ROBERT HARDY'S SEVEN DAYS.* By C. M. Sheldon. pp. 238. 90 cents.

*Lee & Shepard. Boston.*

*PAULA FERRIS.* By Mary F. Sanborn. pp. 27. \$1.25.

*Ginn & Co. Boston.*

*Die ERHEBUNG EUROPAS.* By Heinrich von Sybel. Edited by Prof. A. B. Nichols. pp. 126. 60 cents.

*Edward N. Pearson. Concord, N. H.*

*NEW HAMPSHIRE INSURANCE REPORT FOR 1863.* By J. C. Linehan. pp. 378.

*Thomas Whittaker. New York.*

*SONGS FOR THE SHUT-IN.* Compiled by Mary C. Yarrow. pp. 49. 75 cents.

*THE LITTLE HEROINE OF POVERTY PLAT.* By Elizabeth M. Comfort. pp. 86. 50 cents.

*Charles T. Dillingham & Co. New York.*

*THE ORIGIN OF SIN.* By Emily O. Gibbs. pp. 35. \$1.25.

*The Standard Publishing Co. Cincinnati.*

*HOW.* By W. F. McCauley. pp. 131. \$1.00.

*Meyer & Brother. Chicago.*

*AMANDA SMITH'S OWN STORY.* pp. 506. \$1.50.

*PAPER COVERS.*

*Bureau of Education. Washington.*  
*SHORTHAND INSTRUCTION AND PRACTICE.* By J. E. Rockwell. pp. 206.

*MAGAZINES.*

*June-July. KINDERGARTEN NEWS.*

*JULY. UNIVERSITY EXTENSION WORLD.—LEND A HAND.—FORTNIGHTLY.—NINETEENTH CENTURY.—BIBLICAL WORLD.—OUR ANIMAL FRIENDS.—BOOKMAN.—ART JOURNAL.*

*AUGUST. QUIVER.—CHAUTAUQUAN.—POPULAR SCIENCE MONTHLY.—WORTHINGTON'S.—GOODEY'S.—LIPPINCOTT'S.—HARPER'S.—MAGAZINE OF ART.—FORUM.*

Be a Columbus to whole new continents and worlds within you, opening new channels, not of trade but of thought. Every man is lord of a realm beside which the earthly empire of the czar is but a petty state, a hummock left by the ice.—*Thoreau*

## News from the Churches

## PASSING COMMENTS ON THIS WEEK'S NEWS.

No one can wonder that young people brought up in some of our churches whose services are barren of attractiveness should be inclined to leave their own churches for the Episcopal service. They feel, as one of them expressed it, that "the Episcopalians have the beauty and the Congregationalists the sense," and they have had little chance to realize that if Congregationalists only will, they have greater freedom for incorporating the beautiful in their services than a church with a prescribed ritual.

In these days of nervous strain the church must provide rest for the body during its services as well as rest for the soul. Electric lights are often a means of grace in removing part of the burden from the surcharged air. If rocking-chairs in the parlors are counted a blessing, more needful, perhaps, are comfortable seats in the church auditorium. The average man who sits at his desk six days of the week will not go to church on Sunday if he has to sit in a pew whose angles are a constant irritant. The Lord who cushioned the hillsides with moss and the fields with soft grass has set an ideal that might well be striven after.

According to the recent census religious organizations thrive in some parts of Cleveland as in few other places.

The social prayer meeting in which those present sit around a table and converse familiarly is an idea that is worth passing along. If it really does away with all restraint there should be no dead meetings in that church.

## THE BERKSHIRE CONGREGATIONAL CLUB.

The midsummer festival of the Berkshire Congregational Club was held in Stockbridge July 25. The "old brick church" was decked with flowers and a good audience assembled. Hon. Wellington Smith presided. The address of the day was by Dr. W. E. Griffis on the Influence of the Netherlands in the Development of the American Republic. The novelty of his views uttered in old Stockbridge was attractive. At the close of his address the venerable David Dudley Field was called upon. He is now nearly ninety years of age, and his public utterances are rare and receive eager attention. He straightened his tall form and in a clear, mellow voice defended the supremacy of the Puritans, reverting naturally to reminiscences of his father's "apostolic pastorate" and his own boyhood in Stockbridge.

President Carter of Williams came next, urging the need of summoning all the strong virtues of our forefathers to grapple with the many weighty problems of our own day. He made a special plea for Christian unity, closing with these words: "Our fathers gave up everything that they might worship in their own way. How much are we willing to give up in order to advance the cause of unity and so help to bring the kingdom of our Lord?" President Smith then introduced Hon. Charles Theodore Russell, who furnished the spice of the literary feast.

After dinner the first speaker was Justin Winsor, who claimed that if it is true that we have been lacking in facilities for the study of Dutch origins in this country Harvard College is fast removing the stigma. Dr. Henry M. Field, editor of the *New York Evangelist*, followed with an eloquent address. He spoke of the influence of the Dutch in countries he had visited, and dwelt especially on the contrast between Java under Dutch management and Cuba under that of Spain. Rev. C. C. Painter, the agent of the Indian Rights Association, spoke of the history and present status of the Stockbridge Indians. Dr. Griffis was

then given a chance to "talk back," and he expressed his appreciation of the interesting and instructive character of the criticisms to which he had listened. The club adjourned just as the evening chimes rang out from the bell tower erected by David Dudley Field on the spot where the old mission church once stood.

M. C. F.

## NEW ENGLAND.

## Massachusetts.

Dr. Griffis occupied the Old South pulpit in Boston again last Sunday and Rev. Charles Wood, D. D., of Philadelphia was heard for the second time at Park Street, Rev. C. A. Vincent preached at Shawmut, Rev. E. W. Shurtleff at Berkeley Temple, Rev. A. S. Walker, D. D., at Walnut Avenue, Dr. Webb at the Eliot, Rev. W. D. Dale at the Second, Dorchester, and Rev. E. H. Chandler at the Harvard, Brookline.

The First and Central Churches of Fall River unite during the summer vacation of their pastors. Rev. W. W. Jubb's pulpit is to be supplied by Rev. Messrs. Michael Burnham, D. D., E. G. Selden and E. T. Sead, the pulpit of Dr. W. W. Adams by Rev. Messrs. H. P. De Forrest, D. D., Paul Van Dyke and C. M. Lamson, D. D.

The church in Plympton, Rev. H. F. Hallett, pastor, celebrated July 26 the seventy-fifth anniversary of its organization. In the forenoon Mr. Hallett read a historical sketch and addresses were made by J. T. Thomas, Esq., and Superintendent J. F. Ellis. In the afternoon the speakers were Rev. Messrs. V. J. Hartshorne, a former pastor, and Morton Dexter, grandson of Rev. Elijah Dexter, who organized the school in 1818 and was pastor of the church for more than forty-two years. The exercises were well attended and exceptionally interesting. This school maintains a vigorous branch, under the charge of Mr. G. A. Glass, at Silver Lake, two or three miles from the church, and is solving successfully the problem of meeting the needs of outlying neighborhoods.

For eighteen and a half years there has been no intermission in the services of the Eliot Church, Lowell, Rev. J. M. Greene, pastor. This year, however, they will be omitted during August on account of repairs. During these eighteen years the gain in membership has been forty-six per cent, and benevolent contributions have grown from \$427 to \$1,838.

Rev. Charles Wadsworth of Philadelphia, former pastor of Plymouth Church, Worcester, occupied his old pulpit Sunday.—At Piedmont Church Rev. A. E. Dunning, D. D., preached, and Rev. S. W. Dyke, D. D., was at the Old South.

## Maine.

The Dexter church celebrated its fifty-ninth anniversary, July 22. The historical address was by Rev. O. N. Cousens, a member of the church, and Father P. B. Thayer, for forty-six years the pastor of Garland church, gave interesting reminiscences of the pastors and older members. After a supper in the vestry-rooms there was a gathering in the audience-room, where Secretary J. E. Adams presided, and there were responses to several toasts and letters from absent members and former pastors. The services were interspersed with excellent music. On Sunday, July 23, Rev. J. E. Adams, D. D., preached and administered the sacrament. This is the Baron Memorial Church. Among the numerous other churches in this not large manufacturing village and under continuous pressure from various directions this church has survived and still manifests considerable vigor and genuine spiritual life. It is now supplied by Mr. W. E. Mann from Bangor Seminary.

The church edifice in Bluehill is to be repaired and wired for electric lights.—The First and Central Churches, Bangor, will unite in Sunday services in August.

At the dedication of the new meeting house at Madison, Rev. J. A. Jones of Norridgewock preached the sermon on The Christian Church and Her Work; the dedicatory prayer was offered by Rev. T. G. Mitchell, who was pastor at Madison from 1851 to 1883.

## New Hampshire.

One of the recent gales blew part of the roof from the house of worship in Cornish beside doing much damage in the rest of the town.—The church building in North Hampton is reopened, it having been closed two months for repairs. About \$600 were expended.

Rev. E. D. Blanchard, who has just been ordained pastor of the church in Wentworth, was born there during his father's pastorate over the same church.

Mr. Blanchard's twin brother took part in the services.

## Vermont.

Rev. E. A. George of Newport, having concluded a series of profitable Sunday evening lectures on the Old Religions, has now begun a series on the epistles of Paul, considering them especially from a literary and historical standpoint. A review sermon July 2 showed that forty-two persons had united with the church during Mr. George's two years' pastorate, twenty-four by confession.

The church building in Bellows Falls has been improved within and without. The woman's parlor has been fitted up with easy-chairs, the Sunday school room has a new cabinet organ in memory of an Endeavorer recently deceased and electric lights will be introduced. The church, through the Y. P. S. C. E., has been supporting two young women missionaries in a month's campaign through the out-districts of the town. Rev. J. E. Fullerton, the pastor, preaches Wednesday evenings once a month at four out-stations. As there is no parsonage a few private individuals have contributed funds to build a house which will be for the pastor's use until other arrangements are made.

## Rhode Island.

The house of worship in Westerly, Rev. S. H. Woodrow, pastor, has been enlarged and otherwise improved. An addition has been built to the vestry containing a kitchen and a room for the primary department of the Sunday school. Additions on either side of the church building increase the seating capacity 150. The audience-room has been frescoed. The total expense has been nearly \$6,000 and is all pledged. The church was rededicated July 23, and was filled at both the morning and evening services.

The church at Woonsocket has secured as pastor, Rev. J. C. Alvord. Last week, by special effort, the last of the church's mortgage debt of \$850 was paid off and considerable improvements have been made on the edifice during this summer, so that with a new minister, renovated building and mortgage canceled the outlook seems brighter than for years past.

## Connecticut.

The church in Higganum has raised nearly \$1,000 toward defraying the expense of new seats in the audience-room.

The Fourth Church in Hartford is still occupied in temperance work. It held a service last Sunday evening at which the temperance orator, Edward Carswell from Ontario, delivered an address. He had previously spoken at the open-air meeting.

The new church in Huntington was dedicated July 24 with a sermon by Rev. A. F. Pierce.

The corner stone of the new building for the Second Church, Waterbury, was laid July 16 by the pastors, Dr. J. G. Davenport and F. M. Hollister. President Carter of Williams delivered the address and Dr. Joseph Anderson offered the prayer. The building is to be of brown stone and will cost \$100,000 exclusive of the lot. The tower will cost \$10,000 and is given by Mrs. Mary Mitchell as a memorial to her brother, the late Deacon Charles Bennett. The St. John's Episcopal Church arranged to have their chimes rung during the exercises, an act fully appreciated by the sister church.

## MIDDLE STATES.

## New York.

The South Church, Brooklyn, has issued a manual containing lists of its members and of the officers of the church, society and various branches and of the pastors since its organization in 1851. Beside by-laws, covenants and other matters of local interest, it gives the creed and confession of faith of 1881, with a history of its origin and a statement that it has been adopted by many churches and some State associations.

## LAKE STATES.

## Ohio.

Members of the Hudson church sustain a Sunday school in Darrowville, two miles and a half distant, and Rev. C. W. Carroll preaches there on Sunday evenings. At the prayer meeting in Hudson the chairs are arranged in a semi-circle about the pastor's table and the discussion of the topics is like a parlor conversation, most of the members remaining seated when taking part.

Rev. G. R. Leavitt, D. D., of Plymouth Church, Cleveland, has just completed a series of suggestive historical sermons on The Columbus Caravels, or the Religious Movements of Four Centuries.—As a result of the religious census taken in a section of the city adjoining the Hough Avenue Church, it has been found that of some 700 families about ten

per cent. are Roman Catholic and about an equal number are not connected with any church. The remainder are more or less closely identified with churches of about twenty Protestant denominations. In a still larger section of the city, where four years ago there were no church enterprises except two Congregational Sunday schools, there are now fourteen English churches of various denominations and the two Congregational missions have become self-supporting churches with commodious buildings.

## ILLINOIS.

The church in Summer Hill was greatly discouraged about one year ago by the burning of its house of worship. But under the leadership of the persevering pastor, Rev. J. F. Childress, the people rallied and have worked for the erection of a much better house, which was dedicated July 16. To meet an appropriation from the C. C. B. S. \$1,300 was pledged, which will clear the building of debt. The dedicatory sermon was preached by Superintendent Tompkins. Services were held morning, afternoon and evening. The church is much cheered by the completion of this building and the fact that they were unexpectedly able to pledge enough to pay all indebtedness.

## Indiana.

The Amboy church building was dedicated July 16 with sermon by Rev. J. H. Crum, D. D. The former edifice was burned in January, 1891. The present building cost \$2,100 and the small debt on it was canceled on dedication day.—Plymouth Church, Fort Wayne, has been holding services in a synagogue awaiting the completion of the new edifice which is to be dedicated in September. Rev. J. S. Ainslie is spending his vacation in Central New York.

During the vacation in Michigan of the pastor, Rev. E. S. Smith, the Fellowship Church, Indianapolis, is engaged in enlarging its building, the capacity of which has been severely taxed for several months. Of the other Indianapolis pastors, Rev. D. Q. Travis stays at home and conducts open air tent meetings during August, Rev. J. W. Wilson is in Minnesota, Rev. F. E. Dewhurst takes a six weeks' vacation in New England, Rev. J. M. Lewis of People's Church and Rev. John Harden of Brighton wood remain with their people, with the exception of short trips.

## THE WEST.

## Missouri.

A strong church is left pastorless by the resignation of Rev. J. H. Williams, who since 1882 has been with the Clyde Church in Kansas City. It is largely due to his energy and fidelity that such a steady advance has been made from a membership of only nine to one of nearly 300. There is universal regret that on account of the health of his family Mr. Williams feels compelled to go to Southern California. He will begin work at Redlands Oct. 1.

## Kansas.

The Bible conference for deepening spiritual life, held at Smith Centre, July 16-21, was a season of great profit. Ministers and laymen from all sections of Northwestern Kansas attended it. Rev. Messrs. A. Blanchard and Joshua Gravett gave expositions of the Bible. Rev. F. A. Steven of the China Inland Mission made an impressive address and Evangelist Veazie preached. One of the most valuable seasons was a meeting chiefly of ministers lasting several hours, which were spent in confession, prayer and fraternal conference.

## Nebraska.

The German Seminary at Crete at the close of its last year found cause for thanksgiving in the best record of work which the institution has ever had. Nine new students have entered the seminary. The people of Crete and of the American churches in Nebraska have shown a fresh interest in the work and the resources have been very much increased. Prof. E. L. Mannhardt is the principal.—Rev. C. S. Harrison, secretary of the academy department of the A. C. and E. S., has given to Franklin Academy lots valued at \$500.

Rev. H. D. Platt, pastor of the churches at Cowles and Pleasant Ridge, was given a delightful surprise by his people at the former place on the occasion of his seventieth birthday. Rev. E. L. Ely of Red Cloud offered an appropriate prayer of thanksgiving. A number of congratulatory letters were received from former parishioners and ministerial acquaintances. Mr. Platt became pastor of the church at Cowles in 1888 and established the station at Pleasant Ridge, which has since developed into a church.

Superintendent Bross visited, July 23, the field of

Rev. J. B. Brown, the children's missionary, who has charge of a territory about sixty miles long by twelve wide, where there is no minister of any denomination and no services held except by him. He has been nearly three years on the field and is supported by the children of the State, through the mission bands and Sunday schools. He has four preaching points, Reno, Lakeside, Bingham and Hyannis.

The German church at Oak Creek, which is associated with Germantown under the pastorate of Rev. Friedrich Woth, is preparing to erect a house of worship.

Rev. R. S. Pierce, pastor of the Welsh church at Urbana, was a special sufferer by the violent storm of wind and hail which swept over Phelps County during June. His grain fields were ravaged and the upper part of his sod dwelling was carried off. Mr. Pierce has been pastor of the small Welsh church in his neighborhood for eight years without any home missionary aid, and his efforts have been crowned with success in the completion and dedication of a house of worship.

PACIFIC COAST.  
California.

Rev. E. D. Weage of National City writes a column or more each week for the town paper in the hope of reaching those outside the church.—The Swedish church, San Francisco, is compelled to build, the crowded quarters Sunday evenings making a larger edifice necessary.

Missionary Cooke has gone to Humboldt County to hold special services with several churches there.

WEEKLY REGISTER.  
Calls.

ALVORD, James C., Hamilton, Mass., to Woonsocket, R. I. Accepts.  
BEAN, Ebenezer, Gray, Me., to Bluehill. Accepts.  
BOURNE, Paul E., Hillsboro Center, N. H., to Fembroke. Accepts.  
BROWN, Samuel L., Yale Seminary to Le Rayville, Pa. Accepts.  
GALE, Clarence R., Fitchburg, Mass., to Marshalltown, Io.  
HARRIS, Waldo B., Hamilton, Ill., to North Ch., Peoria.  
HEMENWAY, F. W., accepts call to Newton, Kan.  
JEFFERIES, John, Covert, Mich., to Crawford, Neb. Accepts.  
JONES, E. J., John C., Randolph, Mass., to Brimfield.  
SIMS, Thomas, who accepts call to Toronto, is from Tacoma, Wn., not from So. Manchester, Ct.  
TOWN, Willard O., Oberlin Seminary, to Cora, Kan.  
VAILE, Charles S., accepts call to Plymouth Ch., Los Angeles, Cal., where he has supplied for a year.  
WILLIAMS, John H., Clyde Ch., Kansas City, Mo., accepts call to Redlands, Cal.

## Ordinations and Installations.

BLANCHARD, Edwin D., o. July 19, Wentworth, N. H. Sermon, Rev. F. G. Clark; other parts, Rev. Messrs. F. P. Chapman, A. T. Perkins, E. B. Blanchard and S. K. Perkins.  
BUELL, Mrs. Clara L., o. p. July 19, Gaylord, Mich. Sermon, Rev. F. A. Miller; other parts, Rev. Messrs. C. P. Miller, James Hyslop, F. C. Wood, Robert Hous頓 and Le Roy Warren, D. D.  
WINGATE, Henry K., o. July 26, Minneapolis, Minn. Sermon, Rev. A. H. Pearson; other parts, Rev. Messrs. J. H. Morley, E. C. Whiting and C. W. Merrill.

## Resignations.

CATE, George H., Bloomington, Ill.  
CHILDRESS, Harvey G., Summer Hill, Ill.  
COOLEY, Harvey G., Bethany Ch., Minneapolis, Minn.  
LONG, Harry B., Woodstock, Ill.  
WILLIAMS, Horace R., Clinton, Mich.

## Churches Organized.

SOUTH ACTON, Mass., recognized July 26. Forty-one members.

## ADDITIONS TO THE CHURCHES.

	Conf. Tot.	Conf. Tot.	
Allen's Mills, Me.	2 3	Morris, Minn.	8 8
Alpena, Mich.	— 9	North Adams, Mich.	3 4
Aito, Io.	7 7	Chocedeyan, Io.	— 10
Appleton, Wis.	7 8	Ogden, Io.	— 7
Bakersfield, Cal.	1 5	Old Town, Me.	5 5
Bethel, Wyo., Second	— 6	Palmer, Mich.	60 60
Big Rapids, Mich.	— 7	Palmer, Mass.	6 18
Bonner, Mont.	— 13	Portland, Ore., First	5 13
Brownton, Minn.	— 3	Ravenna, Neb.	5 5
Burnett, Wis.	— 15	Ridgway, Pa., First	3 8
Cambridgeport, Mass.	— 5	Rollo, Ill.	4 6
Wood Memorial.	8	St. Paul, Minn., At-	—
Cannon Falls, Minn.	— 33	lantic.	1 3
Casper, S. D.	— 6	San Mateo, Cal.	— 11
Ceredo, W. Va.	6 7	Saybrook, Conn.	5 5
Cereso, Mich.	4 8	Saybrook and Hamp-	—
Chillicothe, O.	— 18	ton Falls, N. H.	5 5
Colfax, Wn.	— 3	Seattle, Wn., Taylor	2 4
Decatur, Ill.	8 14	Sharon, Mass.	4 4
De Kalb, Ill.	1 3	South Acton, Ch.,	— 41
Denver, Col., Third	2 7	South Royalton, Vt.	4 5
Detroit, Mich., Pil-	— 33	Springfield, S. D.,	4 4
ergraves.	— 33	Staples, Minn.	5 5
Duluth, Io.	— 3	Sykeson, N. D.	— 4
Eagle Grove, Io.	— 3	Taylor, Neb.	12 26
Ellensburg, Wash.	3 4	Union Grove, Wis.	17 17
Fairfax, Va.	— 15	Villard, Minn.	— 5
Emery, S. D.	3 6	Wahoo, Neb.	8 8
Grafton, O.	30 30	Washington, D. C.	—
Greenville, Ill.	25 28	Waukegan, Ill.	—
Hart, N. D.	— 12	First.	14 26
Jerome, Mich.	— 12	Waukegan, Ill.	— 12
Keosauqua, Io., N. J.	11 15	Westerly, Ch.,	— 12
Liberty, Wis.	1 3	Westerly, Mass., Pil-	—
Mariot, Io.	5 19	— 12	—
Missouri, Mont.	2 6	Zumbro Falls, Minn.	2 4
Moreno, Cal.	4 14	Six churches with two	—
		or less.	8 11

Conf., 359; Tot., 769.

Total since Jan. 1. Conf., 11,503; Tot., 24,498.

## OTHER CHRISTIAN WORK.

The summary just at hand of Presbyterian statistics up to date shows 6,509 ministers, 7,292 churches and 855,089 communicants. The contributions to home missions amounted to \$1,023,583 and to the foreign work \$840,355, a slight gain in each case on the previous year.

## BIOGRAPHICAL.

REV. JEREMIAH PORTER.

A life of singular beauty and strength came to its earthly limit July 25, when Rev. Jeremiah Porter of Beloit, Wis., at the ripe age of eighty-nine, entered into rest. Few men have led a richer, a more self-sacrificing, or a more useful life. He graduated at Williams in 1825 and studied theology at Andover and Princeton. He was ordained at Hadley, Mass., his native place, Oct. 3, 1831, and went to Chicago in 1833 by way of Mackinac, whither he had been sent as a missionary, and in Fort Dearborn preached what is supposed to have been the first sermon ever delivered in Chicago, when the city had a population of less than three hundred. As a servant of the Home Missionary Society Mr. Porter soon gathered and organized the First Presbyterian Church, which has long been one of the most powerful churches of the country. The firmness with which he held to his principles was only excelled by the modesty with which they were expressed. No matter what it cost to maintain them, they were never denied or concealed.

As an early Abolitionist, a friend of the murdered Lovejoy, whose sister, Mrs. H. L. Hammond, has just passed away, an advocate of equal rights for all, a defender of the Indian, he was ready to go wherever he and his wife, whose spirit was as pure and lovely as his own, could do the most for the Master. In the Civil War, as a laborer in the South during and since the times of reconstruction, among the Indians, and as chaplain at our frontier posts, the services of this devoted man and his no less gifted and devoted wife were of the highest value. Few men have ever seen such harvest of good spring from the seed which they have sown. Though his death was not unexpected his departure is felt to be a personal loss by all who knew him. A daughter, Miss Mary Porter, formerly a missionary in China, where a brother is now at work, ministered with filial tenderness to the wants of her father in his declining years. Funeral services in the First Church, Beloit, were conducted by Dr. Cyrus Hamlin and President Eaton. The burial was in the family lot in Chicago.

## NOTE FROM DR. STRONG.

I have just read with a surprise amounting to positive amazement the article in the *Congregationalist* of last week entitled Mr. Noyes's Appointment Recalled. The Prudential Committee has recalled no appointment. It offered appointment to Mr. Noyes upon a basis on which a large number who have been specially interested in him have claimed that he stood, and he has now said that he cannot in honor accept this appointment. In so doing he has presented another basis on which he would accept appointment. The committee now states that it can go no farther. It has recalled nothing. Mr. Noyes has declined the appointment as made.

And how was it made? Your article states that he was rejected (*sic*) upon the following statement: "Those who do not hear the message in this life I trustfully leave to God. I do not claim to know God's method of dealing with them, but I do not refuse to think about them. I entertain in their behalf what I conceive to be a reasonable hope, that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus. In this, as in every question to which God has given no distinct answer, I merely claim the liberty of the gospel."

To say that Mr. Noyes was rejected on the above statement is an exact inversion of fact. As will be seen by the minute of the committee offering appointment, it was with this statement clearly in view, and in the hope that it fairly indicated the extent of Mr. Noyes's conviction in reference to the theory of future probation, that the appointment was tendered him. So far from being declined on that basis, it was with this statement directly before them that the committee expressed its willingness to accept him. The vote of the committee to proceed no further was in view of the fact that Mr. Noyes was not willing to allow the appointment to be based on the above statement, but felt it necessary to introduce and adhere to other statements which were not made by him before the council which ordained him, and which the committee ear-

nestly hoped it would not be necessary for him to reassert.

I will not refer to other matters in your article but desire to make these corrections as to matters of fact. I simply add that I write this without the knowledge of any member of the Prudential Committee, but with absolute confidence that they will unanimously confirm my statement.

E. E. STRONG.

We confess to a surprise on reading the above letter as great as that of Dr. Strong. He says that Mr. Noyes "has now said that he cannot in honor accept this appointment" of the committee. We have carefully searched Mr. Noyes's letter to the committee for such a statement, but in vain. He does say that the committee has so arranged disconnected phrases of his correspondence of years ago that they do not "stand as a representation of my views at any time." The committee has endeavored in this way to show that his views have changed, and he says that on such a basis it would not be just to allow them to appoint him. But he declares that his views are essentially represented by the statement which Dr. Strong quotes as the basis on which the appointment was tendered to him, and that the appointment on that basis is satisfactory to him. Mr. Noyes says, "I suppose that the vote appointing me was taken on the basis of my statement or belief to the council which ordained me. This is quite satisfactory, for that statement essentially represents my present position." Dr. Strong says that "the vote of the committee to proceed no further was in view of the fact that Mr. Noyes was not willing to allow the appointment to be based on the above statement." This appears to us like "an exact inversion of fact."

Dr. Walker, as it seems to us, has fairly and clearly stated the case in another column. The documents were published in full in our columns last week, and readers can judge for themselves whether or not Dr. Strong's view of the case is correct. We are content to leave the matter to their judgment.

Rev. E. L. Gulick, who has been elected English master in the Lawrenceville School at Lawrenceville, N. J., is an honor man of Dartmouth and graduated with distinction at Union Theological Seminary. He then spent several years teaching in New England academies, and since he resigned a pastorate of three years at Groton, Mass., he has been pursuing post-graduate studies at Harvard.

If you have built castles in the air your work need not be lost; that is where they should be. Now put the foundations under them.—Thoreau.

## Notices.

*Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).*

PLYMOUTH ASSOCIATION, in Kingston, Aug. 15, at 10 A.M.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D.D., Congregational Library, 1 Somerset St., Boston.

CHURCHES are assisted to secure candidates, supplies, or evangelists by the Evangelistic Association of New England. Address J. E. GRAY, 7 Tremont Place, Boston, Mass.

### BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Cott, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Flaneau, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer. "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary. Miss Lydia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Stinson, Treasurer; F. F. Ferguson, Field Sec., 10 Congregational House, Boston; T. Y. Gardner, W. Sec.; office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Lawrence Burton, Treasurer, 151 Bible House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

BOSTON SHAMAN'S FRIEND SOCIETY, founded December, 1837; chapel, 267 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers, and monthly magazine solicited. Contributions to the chapel, 267 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.  
GEORGE GOULD, Treasurer.  
BARNA S. SNOW, Corresponding Secretary.  
Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1852. Object to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 162.

## Marriages.

*(The charge for marriage notices is twenty-five cents.)*

BARNEY—BROWN—In Dorchester, July 26, by Rev. P. B. Davis, George H. Barney of Hyde Park and Maria J. Brown of Camden, Me.

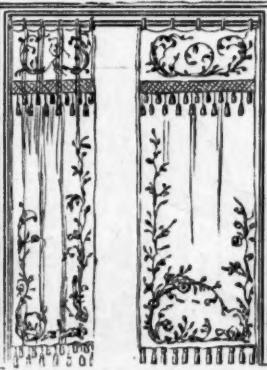
TRIPP—LORD—In Ortonville, Minn., July 20, by Rev. H. C. Fitch, Seneca Tripp of Prior, Minn., and Mrs. Mary A. H. Lord of New York City.

WEBB—FREEMAN—In Lakewood, N. J., July 19, by Rev. Edward Webb, father of the groom, Rev. Samuel G. Webb of New Gretna, N. J., and Nellie Freeman of Lakewood.

## Deaths.

*(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)*

COOLIDGE—In Stoddard, N. H., July 18, Nellie C. wife of Rev. H. C. Coolidge, aged 21 yrs.



CORTHELL—In Whitman, July 22, Mehitable W., wife of the late William P. Cortell, aged 80 yrs.

ESTABROOK—In Auburndale, July 24, Eliza, widow of Rufus Estabrook, aged 77 yrs.

HAMMOND—In Evanston, Ill., suddenly, of heart disease, July 16, Elizabeth Lovejoy, widow of Rev. Henry L. Hammond, who died a short time ago in a similar manner from the same disease. Mrs. Hammond was a sister of E. P. Lovejoy, the martyr abolitionist, and also of Wm. Lovejoy.

MCARTHUR—In New Haven, Ct., July 20, E. T. McLaughlin, professor of English literature at Yale University, aged 39 yrs.

SESSIONS—In Hampden, Lydia Ames, wife of Deacon William V. Sessions, aged 93 yrs., 7 mos. For sixty-four years she was a member of the Congregational church in Hampden, formerly South Wilbraham.

WALKER—In Chicago, July 14, Rev. James Walker of Rutland, Ga. He was pastor and his wife was a teacher in Rutland, both having been trained in the A. M. A. schools. With their little daughter they were attending the Columbian Exposition.

## For a Drink in Fevers Use Horford's Acid Phosphate.

Dr. C. H. S. DAVIS, Meriden, Ct., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased with it."

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### For Impure Blood.

"About three years ago a slight pimple appeared on my face. I took a great many kinds of medicines, but still the sore gradually increased. It continued in this condition for fully two years. I bought six bottles of Hood's Sarsaparilla and began taking it to purify my blood. The humor disappeared, and now the skin is perfectly healthy.

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has completely cured me." P. J. FLEMING, Whitinsville, Mass. Be sure to get Hood's.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache. Try a box. 25c

## Tapestry Tips.

A dollar saved is two dollars earned. Do not wait till September and pay the regular price for these Draperies when they can be bought now at our Midsummer Sale for fifty per cent. of their value.

These Portière Stuffs were brought over here for the art furniture and decorator trade. We have had a great demand for them, and this price reduction only applies on the small balance unsold on our counters.

But it is a great chance for some one:

Cream Indian Tapestry, \$9.50 a yard; offered at \$6.  
Rich Brown Venetian Velours, \$5.50 a yard; offered at \$3.25.

Olive Metal Chameleon Tapestry, \$4.50 a yard; offered at \$2.75.

Nile Metal Royal Renaissance Tapestry, \$6.00 a yard; offered at \$4.

We will make draperies up now (for our customers only) and store them till fall without extra charge. Do not lose the opportunity of securing a drapery this week at

### About Half What It Would Cost September 1.

Odd half pairs Chenille Portières—

\$7 Curtains now down to \$2.75 each half pair. \$16 Curtains now down to \$6 each half pair.

French Velours: 20 half pairs elegant French Jute Velours, strictly \$60 a pair, now marked \$20 each half pair.

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South Side Boston  
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## THE BUSINESS OUTLOOK.

The outlook is more discouraging than ever. One should always endeavor to keep up a good measure of hope, but hope fades before such an array of disasters as the last week has produced. It seemed some weeks ago as if we were then in the blackest part of this night of trouble, but it is not true that any improvement of consequence has since been made and the chances are that some ground has been lost. But if one loses hope at least he can shut his teeth together tightly and work hard in sheer desperation.

Of course, the situation is neither hopeless nor helpless. For the moment all reason has departed. We have been doing business on a credit basis, from the use made of deposits in savings institutions up to the huge transactions in stocks on margins in Wall Street. We shall resume on the same basis in the near future. The system is all right; it is economical, efficient, but not yet perfectly organized. The tendency is to employ the credit system to an ever greater extent. Unfortunately, this system is like the very delicate organization of the finest watch—the dislocation or injury of the smallest part virtually destroys the whole. Thus far there are too many weak spots in our business organization. Perhaps there always will be, but after each crisis the world ought, will, let us say, learn how to eliminate some one weak or imperfect part.

Thus far it is patent to all that common dishonesty has had some part in causing the general loss of confidence and putting the public in a state of panic, which condition of the public mind in turn results in hoarding of money. Again, lack of ability is shown up in times of money stringency, and the recent disclosures of methods of banking, lack of judgment in extending credits and in making investments, have had no small share in producing loss of confidence in banks.

Larger causes operated in the first instance to bring trouble, and unquestionably the foremost of these was the rapid depreciation in silver and the policy of this country with regard to the issue of silver money. Thankful this country may well be that soon that policy will have been abandoned. If with that abandonment the assurance can be given that hereafter every dollar of United States currency will be, must be, as good as gold, the worst causes working heretofore for disaster will have been eliminated. A return of confidence should date from the day of repeal of the Sherman silver law. That act ought to bring to our assistance the working capital of the entire world, and a little outside assistance in time of panic would do a great deal to stay that panic.

But so far none of the expedients adopted to secure relief have availed at all. The issue of clearing house certificates has continued until now further issues are viewed with increasing apprehension. Chicago has at last resorted to this device, necessity allowing no further delay. But, obviously, clearing house certificates are not intended for general circulation and any considerable further issues of them in New York and Boston will practically drive money out of inter-bank circulation, and suspension of payments would follow.

New York financiers have resorted to London for large gold loans upon securities. This is a temporary kind of relief, but if it is effective the relief need be no more than temporary. If this method of relief fails to accomplish its purpose it is to be feared that the maturity of the loans will find the country the worse off for their having been made.

Meanwhile, the Juggernaut car of ruin rolls on its way. In its wake are broken banks, receivershiped railroads, disorganized and demoralized business. Mills are closing and workmen being thrown out of employment. The stock market sinks into the mire of dis-

aster deeper and deeper. Great corporations, with a dozen millionaires sitting at their directors' meetings, are saved from precipitate failure only by heroic sacrifices at the close of long days of grace. Savings banks require notice before paying out funds. Money commands a huge premium over ordinary costs and is difficult to discover in any of the channels of trade.

And yet we know that we shall emerge from this terrible period and that the country in its chief element of wealth, that is, in its ability to produce largely and cheaply, was never so well off as today. If there is no reason today to hope for a bright tomorrow, at least we know that a dogged persistence in industry will in the end overcome all obstacles and make fortunes as surely, if not so rapidly, as panic destroys them.

A PITIABLE sight it is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gall Borden Eagle Brand Condensed Milk. Sold by grocers and druggists everywhere.

A PARALLEL CASE.—If one of our readers were to lose his purse and see in this paper the notice of its having been found he would regard this day's paper as worth a considerable sum of money to him. If every one of our readers will turn to the announcement of Paine's Furniture Company in another column they will find matter that will make this day's paper equally valuable, since it is the saving of money in either case.

"O how much more doth beauty beauteous seem  
    By that fair ornament which truth doth give."

The gold, filled, and coin-silver cases of the new

Quick-Winding WATERBURY watch seem even more "beauteous" because of its truthful time-keeping. The owner may be twice proud: to show it and to rely upon it. There is a truthful elegance in the exquisite little châtelaine that captivates the eye. No cheap Swiss watch made on the foreign labor system can compare with this perfected product of American machinery and brains.

All jewelers sell it in many different styles: Ladies' gentlemen's and boys' watches. There could be no more acceptable gift. \$4 to \$15.

48

## Your Money Matters



are they getting proper care? Our pamphlet on investments may help you make principal safer and interest larger. It is sent free.

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**WATERED STOCKS  
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An elegant dressing. Prevents baldness, gray hair, and dandruff. Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50 cts. 44 Stone St. N.Y.

The  
"Harris"  
Method of  
Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 10 cents, \$2.40, 35 copies, \$1.00.

For sale at the office of the *Congregationalist*, Boston.



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TRAIN OF  
PALACE SLEEPING CARS  
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SUPERB DINING CARS  
TO

**PORTLAND, ORE.**

WITH  
THROUGH  
PALACE SLEEPING CARS  
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## PUBLIC OPINION ON THE NOYES CASE.

With sorrow and indignation we learn that the Prudential Committee of the American Board has reconsidered the vote which it took April 11, whereby Rev. William H. Noyes was appointed a missionary in Japan. . . . How long will the Congregational churches endure such trifling? The future will show that this trouble in the American Board had its origin in personalities rather than in principles, that it is continued by personal prejudice, and that so soon as those prejudices are eliminated the troubles will cease. This last action of the committee will deepen the conviction in the minds of many men who have been loyal to the board that the only way out of its present pressing difficulties is by an entire change in its management, and by an insistence on the application of the council system to the ordination of missionaries as well as of ministers.—*The Outlook*.

In view of the history of this case it is quite clear that the bar to the appointment of Mr. Noyes was not the Prudential Committee, but the imperative instructions by which it is bound; not the "obstructives" of the mission rooms, but the unchanged views of the candidates; that those, therefore, who condemn the committee do so unjustly; that it is rather the majority of the board, acting repeatedly and emphatically in its annual meetings, who are responsible; that the committee has exhausted its authority in the case of Mr. Noyes, and that he cannot be made a missionary of the board unless the board itself removes the bar to his appointment.—*The Independent*.

It must be plain, therefore, to every one that the Prudential Committee, in a spirit most generous to Mr. Noyes, has done all that it is possible for it to do, and that, so far as the committee is concerned, the case is settled. In a spirit of mutual good feeling the difficulty in the way of the appointment has been frankly declared on the part of Mr. Noyes and regretfully recognized by the committee. Furthermore, Mr. Noyes has been assured of the kindest welcome if he shall at any time find it possible to accept an appointment on the charitable terms of the minute of April 11. Until that time the case should be allowed to quietly pass into history and the energies of the churches be turned to the urgent needs of the work already in progress on mission fields.—*The Advance*.

The case has been wisely dropped by the committee, and we hope it will not come up again.—*Hartford Religious Herald*.

The reasons for the reversal of its action on the part of the Prudential Committee are not given, but it is not difficult to surmise them on reading the documents in the case carefully. We regret to see, in the lengthy minute of the Prudential Committee, preceding the resolution offering the appointment to Mr. Noyes, a use of language which some people will be sure to interpret as emanating from a purpose to compel Mr. Noyes to eat a large slice of "humble pie." We do not so interpret the language, but we regret that the committee thought it obligatory to push the "supplementary question" business to what seems to us a wholly needless extent.—*The Northwestern Congregationalist*.

The allwise New York *Sun* has, with its usual acumen and ardor, struck the core of Congregationalism. It describes Rev. W. H. Noyes, the missionary of the Berkeley Church of Boston in Japan, as repudiated by the Congregational church. Passing the conflicting fact that there has never been any Congregational church, but only Congregational churches; passing the other conflicting fact that the Congregational churches make no sort of objection to Mr. Noyes—it remains to be said that the *Sun* is substantially correct. The American Board of Commissioners for Foreign Missions has repudiated Rev. Mr. Noyes, and it is thus established that the American Board is the Congregational church.—*Springfield Republican*.

The rejection of a man for simply having a "hope," while he assents to every doctrine of the commonly accepted creed of the churches, is so absurd that it brings a great Christian body like the American Board into contempt.—*Boston Transcript*.

The new Boston Directory, just published, can but strengthen the already high reputation of Sampson, Murdock & Co. The book is very comprehensive, containing page after page of data of daily use to the Bostonian. And the accuracy with which every detail has been attended to is especially noteworthy. We predict an even larger sale this year than last.

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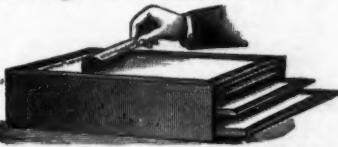
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### THE NEW ENGLAND CHAUTAUQUA.

Though the attendance at Lakeview has not been as large as on some past seasons, it is safe to say that those who have spent on the grounds a part or the whole of the two weeks' session which closed last Tuesday have had as much enjoyment as ever has been found there in other years. It is probable, also, that the number of residents was nearly as large as usual, but the crowd of transients was considerably less.

The managers, with Hon. B. B. Johnson, the president, doing the hardest of the work, have spared no pains to provide the most useful and enjoyable program at the smallest expense. Mainly through the generosity of ex-Governor Clafin the assembly has the use of the grounds free of rent. During the last two years, by the closest economy, the expenditures have been kept within the receipts. In 1891 the receipts were \$4,572.51 and expenditures \$4,555.39. Last year the figures were \$5,343.13 and \$5,319.84. It is probable that this year will leave the assembly with a debt. Yet with the cordial support of those interested it need not, as it certainly ought not, to devolve on the managers to raise it. Certainly the lectures and entertainments are furnished as cheaply as could be expected or desired. It is estimated that if one who buys a season ticket should attend all the exercises they would cost him only a cent apiece.

Recognition Day, last Friday, was celebrated with much of the old-time enthusiasm. The address was by Rev. A. E. Dunning. Diplomas were presented to about forty graduates of the C. L. S. C. Among them was Rev. Mr. Hodgman, who had graduated at Dartmouth College just fifty years ago and who brought with him the diploma which he then received. As not enough persons could be found beforehand to guarantee the sale of 200 tickets for the usual banquet it was given up, and a spread was substituted for it in the dining hall, which proved too small to accommodate those who desired to be guests. The principal attractions were the speaking and singing, which were as enjoyable as ever, but it is probable that next year Chautauquans will again climb Wait Hill and feast in the Hall of Philosophy. The assembly has a very strong hold on its many friends, and by their loyal devotion may be expected still to grow and flourish. D.

RAYMOND & WHITCOMB EXPOSITION TOURISTS.—Gov. D. Russell Brown of Rhode Island and a party, including Hon. Samuel H. Cross of Westerly and Hon. Percy D. Smith and Hon. John E. Kendrick of Providence, will be members of the Raymond & Whitcomb Chicago excursion party leaving Boston on Saturday. These parties have been extremely full and September promises to be crowded, but there are some vacancies on the August dates. The Raymond and Whitcomb arrangements for the World's Fair are about as near perfection as possible, including special Pullman vestibuled trains, a choice dining car service, and a first-class hotel, situated in a delightful neighborhood close to the Exposition grounds and near enough to Lake Michigan to be under the influence of its cool breezes.

A BATTLE for blood is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul farts and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and all other troubles caused by impure blood.

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Miss C. A. Rossman, Mansfield Valley, Pa., writes Dec. 15, 1892:

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Gave me instant relief from  
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I cannot get it here, so send me a tube for the inclosed 50 cents. Sev-ral of my friends are using it on my recommendation and are more than satisfied."

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## SUMMERING AMONG THE ALLEGHENIES.

BY REV. W. H. WARREN, CINCINNATI.

While throngs of people from every other part of the country are lying to the great exposition, your correspondent is finding a brief season of rest and refreshment in a quiet nook on the western slope of the Alleghenies, a short distance from their summit, not far from the famous White Sulphur Springs. The little village of Alderson, nestled among the surrounding mountains on the banks of the beautiful Greenbrier River, brings vividly to mind the words of the Psalmist, "As the mountains are round about Jerusalem."

While enjoying the tonic of this cool, invigorating mountain air who can be unmindful of the many in the crowded haunts of our large cities? Would that it were possible to pipe a supply of ozone to the east and to the west in such quantities as to take the place of the stifling heat in which multitudes of weary toilers and many a sick, suffering one are compelled to languish. What a Christlike ministry are the fresh air funds of our large cities!

After crossing the Ohio River at Cincinnati, for nearly 175 miles, our route was through that beautiful valley. On entering the Kanawha Valley we were in that portion of West Virginia where Garfield and Hayes began their military careers and won their first laurels. Nearly the only reminder of those stirring times is the piers of the bridge at the mouth of the Gauley River, which stand just as they were left when the bridge was burned by the soldiers during the early part of the war. In recent years a railway has been built on each bank of the Kanawha. Along the sides of these mountains, where the pickets of contending armies were posted thirty years ago, rich coal mines have been opened. Rails are laid down the sides of the mountains, down which trucks of coal run to cars on the railroads or boats on the river. Farther up the mountains, along the valley of the New River, are hundreds of coke ovens.

The material development of this region since the war has been marvelous. So rough, and at many points seemingly useless, was this whole section that the soldiers who bivouacked here used jestingly to say that when the Lord made the world He dumped here all the useless odds and ends which were left and made West Virginia out of them. More recent development has shown that what seemed then a worthless soil is full of black diamonds, iron ore and the finest of lumber.

As the train speeds along the windings of the New River Valley, with that rushing mountain torrent just beneath and the mountains towering above, there is a constant succession of the wildest and most picturesque mountain scenery. From Kanawha Falls, near the foot of the western slope of the Alleghenies, to Afton, just east of the summit of the Blue Ridge, are scattered charming summer resorts. The climate, the scenery, the fish in the mountain streams draw many hither. The coolest of mountain springs would almost seem to indicate that vast stores of ice, as well as of coal and iron, are hidden away in these mountain fastnesses. Commodious hotels, beautiful for situation, with all the life and gayety which naturally center in them, are here for those who prefer them. Many a secluded farmhouse and mountain home are open to those whose tastes incline them to choose such haunts.

Nor is this region, which is isolated from our Congregational Israel, so far from our metropolis and the New England coast as might seem at first thought. It is the only route by which round trip excursion tickets are sold between Cincinnati and New York and Boston. What more attractive summer outing than by steamship from either of these points to Old Point, Fortress Monroe, Hampton In-

stitute, through Hampton Roads to Norfolk; thence by rail through or near places prominent in our colonial history, such as Williamsburg and Jamestown, with its crumbling church tower, almost the only historic ruin in our country. The train takes one directly through the Chickahominy and White Oaks swamps and localities made famous by the peninsular campaign and the seven days' fight before Richmond. Near Charlottesville is Monticello, crowned with the old Jefferson mansion, standing in nearly the same condition in which the great statesman left it. As the traveler speeds on his way the Shenandoah Valley stretches out before him. How much of thrilling interest is here found for every old soldier, for those who love to visit places inseparably linked with colonial history, or to study both the old and the new South, or for those who enjoy the finest of scenery.

An experience last Sunday illustrates the power of Christian truth to bring hearts together. In the morning we worshiped with a Baptist church over one hundred years old. The familiar Gospel Hymns were sung. Who can tell what a power the Moody and Sankey hymns have been in bringing Christians and churches with many points of divergence into oneness? During the service many of the congregation little thought of the blessing which was theirs through our New Testament and New England faith, as well as polity, as they sang the hymn written by that beloved, honored and now sainted father in our Israel, "My faith looks up to Thee." In the evening, at a Southern Methodist Episcopal service, "Blest be the tie that binds" drew all hearts together.

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Their honeymoon was over,  
The timothy and clover  
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turning brown.  
'Twas morning, she sat sighing ;  
Bedewed with dismal crying  
She puckered up her forehead in a frown.  
Floors sadly needed scrubbing,  
Black kettles needed rubbing,  
Her castles in the air had  
toppled down.

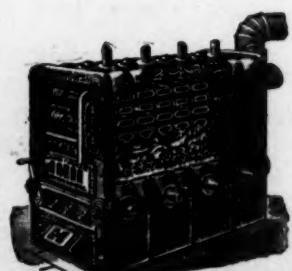
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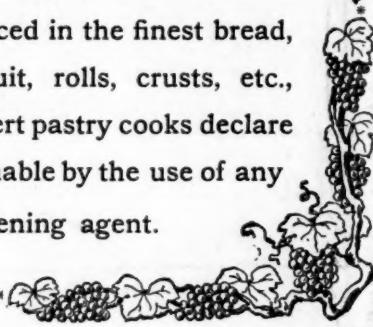


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